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THE NEW MAGAZINE OF KNOWLEDGE

CONCERNING
Heaven and Hell,

AND THE
UNIVERSAL WORLD of NATURE;

Or, Grand Museum of Intellectual, Rational, and Scientific Truths.

On a Plan hitherto unattempted by any former Magazine, and adapted to the various Uses both of Religious and Civil Life.

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Heaven and Hell, the State of Man after Death,

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Blasphemy	Devils & Satans	Goodness	Influx & Efflux	Providence	Truth
Christianity	Divine Order	Heaven & Hell	Life	Resurrection	Unitarianism
Churches	Eccles. Affairs	Heresies	Magic	Revelation	Visions
Conjugal Love	Enthusiasm	Hierarchy	Marriage	Salvation	Witchcraft
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And all the various innocent Recreations, that are necessary to constitute a Happy Life.

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BY A SOCIETY OF GENTLEMEN.

VOL. I. FOR THE YEAR 1790.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom the Communications of ingenious Persons (POST-PAID) will be received, and immediately transmitted to the Editors. Sold also by J. WALKER, No. 44, Paternoster-Row; and by all Booksellers, Stationers, and Newscarrers in Town and Country.

[To be continued Monthly, Price only SIXPENCE.]

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THE NEW MAGAZINE OF KNOWLEDGE CONCERNING Heaven and Hell, AND THE UNIVERSAL WORLD OF NATURE; OR, GRAND MUSEUM OF Intellectual, Rational, and Scientific Truths.

Embellished with a fine Portrait of that eminent Philosopher and Divine, the
Hon. EMANUEL SWEDENBORG, elegantly engraved by PAAS.

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TO CORRESPONDENTS.

THE Propriety of commencing this first Number of our Work with the necessary introductory Remarks, explanatory of the Nature and Design of this New Undertaking, has prevented the Insertion of several valuable and interesting Papers, which we are obliged to defer till the next Month. Yet we trust every Reader will find sufficient Matter in the present Number to engage his Attention, and out of the Variety of it's Contents select something to gratify his Taste.

It gives the Editors particular Satisfaction to find, that the Proposals for this New Magazine have met with such general Approbation from the Public at large. The numerous Orders already received by the Booksellers, are convincing Proofs of the Necessity of such an Undertaking as the present, the proper Execution of which the Editors are determined to use their utmost Efforts in accomplishing.

The judicious Remarks of *H. G.* shall be properly attended to. Every Hint for the Improvement of this Work will be gratefully acknowledged.

The Editors think it proper to inform *C. M.* they are not so bigotted or attached to the System of any particular Man, as to exclude themselves the Benefit of receiving Truth, from whatever Quarter it may come. No; their Views are general; and they acknowledge whatever is good and true in every Nation, Sect, or Party.

The Favour of *J. B.* is received.

As many Persons may be desirous of framing the portrait of *EMANUEL SWEDENBORG*, the Editors have caused fine Proof Impressions to be taken on *French Paper*, which may be had, separately, of the Printer of this Magazine, Price Six-pence.

P R E F A C E.

IT has long been Matter of Astonishment and Complaint, that no Magazine ushered into the World has ever been adapted to Readers of every Class and Description. While, on the one Hand, some have dwelt solely on *natural* and *scientific* Subjects, to the total Rejection of *Theology*, and apparently to a Denial of it's Importance in human Life, and it's immediate Connection with the best Interests of Civil Society; others again have as strangely run into the opposite Extreme, by dwelling entirely on Subjects of a *spiritual* Nature, to the Exclusion of *natural* and *scientific* Truths, as if the latter were in themselves incompatible with the former; although they are absolutely necessary to constitute a well-informed Mind; and their Attainment (at least, in some Degree) is so essential, that no Man can possibly become spiritual or religious without them. Thus have the Generality of Editors, engaged in Periodical Works, mistaken the universal Taste, and exposed themselves to the just Censure of a discerning Public, by endeavouring to gratify one Class of Readers at the Expence of another.

The Editors of the present Work are therefore determined, at the repeated Solicitation of many intelligent and respectable Characters, to step forward with an entire New Plan of rational Entertainment, adapted to Readers of every Description whatever, which they now offer to the Public under the Name of *The New Magazine of Knowledge concerning Heaven and Hell, and the Universal World of Nature; or, Grand Museum of Intellectual, Rational, and Scientific Truths.*

The Title, we are sensible, announces great Things, and such as cannot but appear new and singularly striking even to the most superficial Reader. But great as they are, the Editors flatter themselves, they are fully prepared to meet the most ardent Expectations that Curiosity itself can form. No Subject, though high as *Heaven*, or deep as *Hell*, that can interest or inform Mankind; no Science, or Matter of Inquiry relative to the Works of natural Creation, whether belonging to the Animal, the Vegetable, or the Mineral Kingdom, that is calculated to ripen the Understanding with universal Knowledge, shall be left untouched in the Course of this Work. For being in Possession of ample Materials to execute their Plan, the Editors are determined to exert themselves in the public Service, by conducting with Spirit and Resolution, what they have conceived and undertaken with Pleasure.

In the *Theological Department*, which is characteristic of the Magazine, and takes the Precedence of all other Sciences, will be introduced a rational, clear, and comprehensive View of the great and genuine Truths of the Christian Religion, as originating in *Heaven*, and revealed to Mankind under the four grand Dispensations of the *Most Ancient*, the *Ancient*, *Jewish*, and *Christian Churches*. The Perversion and Abuse of Divine Truth in all these Churches will be accurately traced, and their successive Declensions and Destruction noted with Precision. This will lead us to an Investigation of Subjects of the highest Importance; Subjects that have long perplexed the learned World, and which till the present Period have remained unknown. Such are, the true Nature of *Heaven* and *Hell*; their intimate Connection with every Transaction or Event in the Natural World; the Origin of Evil, together with the End of it's Permission; and the various Combinations of Truth and Falshood, which form an intermediate State called the
World

World of Spirits, wherein the Soul of Man (being of a spiritual Nature) has it's proper Residence while living in the Body. We shall also give full and satisfactory Demonstrations, that a *New Dispensation* of Divine Truth has commenced in *this Age*, in a more clear, rational, and open Revelation, than the World has ever witnessed; and this under the Name of the *New Jerusalem Church*, whose Messenger and Apostle, by special Appointment, is the Hon. EMANUEL SWEDENBORG.

In this Department we shall likewise take Occasion to examine the Doctrines of the numerous Sects and Parties that have long divided the Christian World. Their Errors, and the Causes thereof, shall be clearly pointed out; and at the same Time it will be made to appear, that, notwithstanding all the Evils they have produced, yet they have actually been attended with certain Degrees of relative Use, for the Sake of which they have, no Doubt, been permitted to exist.

These Subjects, however, will continue open to the free Discussion of the Public at large, who have an equal Right with us to exercise their own Judgment in all Matters of religious Inquiry. The Editors therefore embrace this Opportunity of giving a

GENERAL INVITATION to CORRESPONDENTS;

And they pledge themselves to treat with the utmost Candor and Impartiality every Communication (POST-PAID) which ingenious Persons may think proper to favour them with. If any Doubts or Difficulties should arise in the Minds of any, respecting the Doctrines of the New Church, or indeed on any other Subject of a general and interesting Nature, by communicating the same to the Editors of the *New Magazine of Knowledge concerning Heaven and Hell*, they shall see it fairly and accurately stated in our first Publication

lication after the Receipt thereof; and there remains not a Doubt but the Penetration and good Sense of some of our Correspondents will always enable us to give, in a subsequent Number, the most complete and satisfactory Answers to any Questions that may be proposed. By this Means, it is conceived, a more general and extensive Knowledge of Divine Truth will be circulated through the Kingdom, the Cavils of Infidelity silenced, the Doubts of the Pious removed, the Clouds of Ignorance dispersed, the Torrent of Folly stemmed in it's Career, and the Happiness, Peace, and Prosperity of Mankind promoted.

It may be again necessary to observe, that this Magazine is not confined to Subjects of a Theological Nature only; it will further be enriched with all the Variety of Natural Knowledge which is requisite to form the *true Philosopher*, the *deep-read Scholar*, and the *Man of Business*. It shall be to the learned and intelligent World, just what the *Memory* is to an Individual,—a Warehouse of Ideas, a Cabinet of Science, and a grand Treasury of universal Knowledge.

Such is the Plan of this New Magazine, and such the general Outline of the Work in which we have engaged. Depending on the Candor and Impartiality of our Readers, we submit it with Chearfulness to the Tribunal of public Examination; for being determined that no Exertions on our Part shall be wanting to render the *New Magazine of Knowledge concerning Heaven and Hell* the most complete and satisfactory Periodical Publication now extant, every Attention in our Power shall be paid to the proper Execution of it's various Departments, whereby we hope to merit the Countenance and Support of every true Friend to Genius, Virtue, and Religion.

London,
March, 1790.

THE EDITORS.

THE NEW
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Intellectual, Rational, and Scientific Truths.
FOR APRIL, 1790.

A Short Account of the Hon. EMANUEL SWEDENBORG.

[Embellished with a striking Likeness of him, elegantly
engraved by *Paas.*]

AS the writings of Emanuel Swedenborg are confessedly of the greatest importance, and as we shall, in the Theological Department of this Magazine, have frequent recourse to the same, in order to elucidate many subjects heretofore involved in doubt and uncertainty, we think it proper to give the public a short, but authentic account of that wonderful man, and his extraordinary commission from heaven, previous to our entering upon the doctrines which are contained in his writings, and which will cut so conspicuous a figure in the future course of this work.

But as we would not willingly mis-represent any of the memorable events of his life, either by magnifying or diminishing the real circumstances attending the same, we have thought it best to make choice of his own words, which we find in a letter written to a friend not many years before his death, and which is as follows.

Authentic Copy of a Letter from the Hon. EMANUEL SWEDENBORG to the Rev. THOMAS HARTLEY, late Rector of Winwick, in Northamptonshire.

I Take pleasure in the friendship you express for me in your letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the fountain of all truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: ‘As after your departure from England disputes
‘ may arise on the subject of your writings, and so give
‘ occasion to defend their author against such false reports
‘ and aspersions, as they who are no friends to truth may
‘ invent to the prejudice of his reputation, may it not be of
‘ use, in order to repel any calumnies of that kind, that you
‘ leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the
‘ offices you have borne, your family and connections, the
‘ honours which I am told have been conferred upon you,
‘ and such other particulars as may serve to the vindication
‘ of your character, if attacked, that so any ill-grounded
‘ prejudices may be obviated or removed; for where the
‘ honour and interest of truth are concerned, it certainly behoves us to employ all lawful methods in it’s defence and
‘ support.’ After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

I was

I was born at Stockholm in the year of our Lord 1689, January 29. My father's name was Jesper Swedberg, who was Bishop of West-Gothia, and of celebrated character in his time: He was also a Member of the Society for the Propagation of the Gospel, formed on the model of that in England, and appointed President of the Swedish Churches in Pennsylvania, and London, by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favour, and in that year appointed me to the office of Assessor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the State was offered me, which I declined to accept, lest it should prove a snare to me. In 1719, I was ennobled by Queen Ulrica Eleonora, and named Swedenborg, from which time I have taken my seat with the Nobles of the Equestrian order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and heavenly are the only subjects of discourse and entertainment; whereas in our literary societies, the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipzig, in Three Volumes, Folio;

and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

With respect to my family connections: I had four sisters; one of them was married to Eric Benzelius, afterwards made Archbishop of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelstierna, who was promoted to a provincial government; but these are both dead: however, two Bishops who are related to me, are still living; one of them is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical order in the General Assembly at Stockholm, in the room of the Archbishop who is infirm; he married the daughter of my sister: the other, who is called Benzelstierna, Bishop of Westmannia and Dalecarnia, is the son of my second sister; not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, who are ten in number, and also with the sixteen Senators, and the rest of the grandees, who love and honour me, as knowing that I am in fellowship with Angels. The King and Queen themselves, as also the three Princes their sons, shew me all kind countenance, and I was once invited to eat with the King and Queen at their table, (an honour granted only to the Peers of the realm) and likewise since that with the Hereditary Prince.* All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against; and should any thing of that kind befall me elsewhere, it will give me no concern.

Whatever of worldly honour and advantage may appear to be in the things before-mentioned, I hold them but as matters

* The present King of Sweden.

matters of low estimation, when compared to the honour of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me his unworthy servant, in a personal appearance, in the year 1743, to open in me a sight of the Spiritual World, and to enable me to converse with Spirits and Angels, and this privilege hath continued with me to this day. From that time I began to print and publish various unknown Arcana, that have been either seen by me or revealed to me, concerning Heaven and Hell, the state of men after death, the true worship of God, the spiritual sense of the Scriptures, and many other important truths tending to salvation and true wisdom: and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world's wealth, I have what is sufficient, and more I neither seek nor wish for.

Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewel; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

LONDON, 1769.

EMAN. SWEDENBORG.

IT is easy to see what different judgments will be formed by different persons concerning the above letter, particularly that part of it, where he opens his spiritual commission, and declares himself the Apostle of a new Dispensation. The atheist and infidel will regard the things contained in it as impossible, and will instantly reject it under that idea: the wit and the minute philosopher will

ridicule

ridicule it as extravagant, and pronounce it the mere effect of a warm and deluded imagination : even the serious and well-disposed christian will have his doubts concerning it's reality, and will suspect the fact, though he will not dispute it's possibility. Supernatural events, in all ages of the world, have thus divided the sentiments of mankind, nor is it to be expected that in our own age we shall be better agreed touching the truth of a relation so marvellous and miraculous, supported only by the testimony of a single witness. Caution, likewise, on such occasions has always been deemed expedient by the truly good and enlightened, lest giving too hasty an assent to things extraordinary, they should encourage imposture, and put it in the power of weak or ill-disposed persons to establish an authority over the minds of others, grounded only in the infirmities or depravities of their own.

But as an indiscriminate reception of every supernatural relation is dangerous, so an indiscriminate rejection is no less so, and is therefore equally to be avoided by all wise men. Candour to examine, and judgment to distinguish between truth and error, between realities and appearances, have for this reason at all times been accounted estimable virtues ; whereby the upright and sincere might be preserved from the mischiefs attending a blind credulity on the one side, and a perverse incredulity on the other.

We beg leave therefore to suggest, with all deference to the sentiments of others, that it is the duty of every candid christian to examine well the credibility of the above testimony, and this without partiality and without prejudice, inasmuch as the general interests of truth, which ought to be dear to every one, may be greatly affected by such an examination. And as the tenor of Baron Swedenborg's life, dated from the above event, to his death, together with his writings and the doctrines therein contained, must needs

have great and deserved weight in the determination of an impartial judgment ; it appears farther to be the duty of every sincere inquirer after the truth, not to pronounce any sentence, till he has faithfully and diligently weighed the several circumstances respecting the latter period of our Author's life, as well as the nature and tendency of the books written by him during that period.

It is well known that Baron Swedenborg, after the above extraordinary call to be an instructor of mankind, dedicated himself entirely to the great work which was assigned him. The future part of his life was spent, agreeably to the high commission he had received, in studying diligently the Word of God, in opening and elucidating the great truths therein contained, and in publishing them to his fellow-creatures, together with the important information made known to him concerning another world. For this purpose he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his Theological Works were printed by him at a great expence, and with little prospect or probability of a reimbursement. Wherever he resided on his travels, (according to the testimony of a late writer, who was personally acquainted with him) he was a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He affected no honour, but declined it ; pursued no worldly interest, but spent his time in travelling and printing, in order to communicate instruction and benefit to mankind. He had nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on enthusiasm in his conversation or writings. To this may be added, that he affected no singularities, neither was he elated by reason of his extraordinary gifts, so as to aim at any pre-eminence in spiritual things, or to set himself up as the head of a party. Far from the spirit of a sectarian, he loved

good

good men wherever he found them, and approved the truth by whomsoever it was taught; nevertheless he was bold and free to censure vice under all its forms, and amongst all its adherents; and to point out errors, howsoever respectable the names which gave them authority. In short, his whole life, from the date of the above memorable event, appears to have been that of a man called to eminent and extraordinary services; being orderly, prudent, pure, humble, and beneficent, suitable to the heavenly intercourse to which he was admitted.

He died at London, in the year 1772; and, after lying in state, was interred at the Swedish Church, near Ratcliff-Highway.

*A Compendious VIEW of the principal DOCTRINES of the
NEW CHURCH, otherwise called the NEW
JERUSALEM.*

IT being the avowed purpose of the Editors of this Magazine to furnish the world with a new, but rational system of divinity, it becomes them to state, in a fair and candid manner, those principles which they conceive to be founded in truth, and which, they trust, will meet the approbation of every intelligent and impartial reader.

The New Church is so called, because it is that signified by the New Jerusalem in the Revelation of John.

Emanuel Swedenborg, the founder of this New Church, whose tenets are peculiarly distinct from every other system of divinity in Christendom, draws all his doctrines from the holy scriptures, which appear at the same time to be grounded in true philosophy. The author points out an entire new and singular way of reconciling the apparent contradictions in scripture, by having recourse to two kinds of truth, which
he

he distinguishes into genuine and apparent. He maintains, that the holy scripture, as well as every thing in nature, is resolvable into one or the other of these two kinds of truth. Thus when it is said, that the sun rises or sets, this is only an apparent truth, as the genuine truth is, that the earth revolves round it's own axis, and causes that appearance: yet there is no impropriety in speaking according to appearances; nay, it would be a manifest absurdity, in the above instance, to speak in common conversation according to the genuine truth. Just so it is with the scriptures, which are written in a style adapted to the comprehension of the simple, and in many parts are not genuine, but apparent truths. Thus, when it is said, that God is angry and revengeful, that he punishes and casts into hell, we are to understand, that it is man who is angry with God, and that it is man who brings punishment upon himself, and casts himself into hell. So in numberless other passages to the same purpose; and particularly in the New Testament, where the Father, Son, and Holy Ghost, are mentioned apparently as three distinct persons, (which by many is converted into the idea of three Gods,) whereas the genuine truth is, that there is only one God in one person.

These, and a variety of other points equally new and interesting, are treated very copiously by the author in his theological works. But as they are voluminous, and many of our readers may not have had an opportunity of consulting them, we shall here state the principal doctrines of the New Church, which have been collected with great care from the whole of his writings, and are contained in the following summary.

1. Contrary to Unitarians who deny, and to Trinitarians who hold, a Trinity of Persons in the Godhead, they maintain, that there is a Divine Trinity in the person of Jesus Christ, consisting of Father, Son, and Holy Ghost, just

like the human Trinity in every individual man, of soul, body, and operation; and that as the latter Trinity constitutes one man, so the former Trinity constitutes one Jehovah God, who is at once the Creator, Redeemer, and Regenerator.

2. That Jehovah God himself came down from heaven, and assumed human nature for the purpose of removing hell from man, of restoring the heavens to order, and of preparing the way for a new church upon earth; and that herein consists the true nature of redemption, which was effected solely by the omnipotence of the Lord's Divine Humanity.

3. They hold the notion of pardon obtained by a vicarious sacrifice or atonement, as a fundamental and fatal error; but that repentance is the foundation of the church in man, that it consists in a man's abstaining from all evils, because they are sins against God, &c. that it is productive of regeneration, which is not an instantaneous, but a gradual work, effected by the Lord alone, through charity and faith, during man's co-operation.

4. That man has free will in spiritual things, whereby he may join himself by reciprocation with the Lord.

5. That the imputation of the merits and righteousness of Christ is a thing as absurd and impossible, as it would be to impute to any man the work of creation; for the merits and righteousness of Christ consist in redemption, which is as much the work of a divine and omnipotent Being, as creation itself. They maintain, however, that the imputation, which really takes place, is an imputation of good and evil; and that this is according to a man's life.

6. That the doctrine of predestination and justification by faith alone, is contrary to the true sense of holy Scripture, which every where points out the necessity of conjoining a good life with a living faith in the Lord.


7. That

7. That the two sacraments of baptism and the holy supper are essential institutions in the New Church, the genuine and rational uses of which are now discovered, together with the spiritual sense of the holy Word.

8. That the holy Word or sacred Scripture contains a threefold sense, namely celestial, spiritual, and natural, which are united by correspondencies; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.

9. That the books of the Word are all those which have the internal sense, and are as follow; the five books of Moses, (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy,) the books of Joshua, Judges, Samuel, Kings, the Psalms, and all the Prophets; also, the four Evangelists, and the Revelation: And that the other books, not having the internal sense, are not the Word.

[*To be continued.*]

 *That the reader may be enabled to form a true judgment of the general doctrines of the New Church, it is the design of the Editors first to state them in a clear, explicit manner, and afterwards to illustrate them more particularly, by a candid appeal to the oracles of truth, as well as to the dictates of enlightened reason.*

An ACCOUNT of INFANTS, or LITTLE CHILDREN, in HEAVEN.

Many pious persons, as well the parents of deceased children, as others, having expressed their anxiety to know the real state and condition of infants, or little children, after their departure from this life; it is with particular satisfaction we lay before our readers the following plea-

ing account given by *Emanuel Swedenborg*, which indeed appears to be so highly probable, as well as rational, that we hope no lover of the human race will find any cause to object against it, but will rather be thankful to the Lord of the universe, for his wise and gracious providence over the most helpless and innocent of his creatures.

ACCORDING to the belief of some, no other infants go to heaven than those which are born in the church, and the reason they assign is, because such are baptized, and by baptism initiated into the faith of the church: but such persons are to be told, that baptism is not the procuring cause either of heaven or of faith to any one, but serves only for a sign or memorial that such person is *to be* regenerated; and that they who are born in the church have the means of being so, as therein is the Word, which contains those divine truths by which regeneration is effected, and whereby the Lord is known, who is the author of regeneration: and they are also to know, that every infant, dying such, whether he be born in the church, or out of the church, whether of godly or ungodly parents, is accepted of the Lord, and educated by angels, according to divine order; and thus being formed to good affections, and through them to the knowledge of truth, when advanced in understanding and wisdom, he is introduced into heaven and becomes an angel. Every one that thinks rationally may know of a truth, that none were ever designedly born for hell, but on the contrary, all for heaven; and consequently, that whoever goes to the former, must owe it to his own fault, which cannot be the case of infants.

All who die infants, are equally such in the other world, of like infantile minds, of like innocence in ignorance, and a like tenderness in all things, being only as the young plants

plants that are to grow up to angels ; for infants are not angels as yet, but only in the way of becoming such, seeing that every one appears, upon his entrance into the other world, in the same state in which he departed this, whether infant, child, youth, adult, or aged ; but, in some time after, every one's state is changed. But it is to be observed, that the state of infants has this advantage over others, that being in innocence, actual evil by consent of will has not taken root in them, so that they are easily receptive of all heavenly good ; for innocence is the proper receptacle of the truth of faith and the good of love.

The state of infants in the other world is much higher than in this, as they are not invested with an earthly body, but with one like to that of the angels ; for the earthly body being gross, does not receive it's first sensations and movements from the interior or spiritual, but from the exterior or natural world, and therefore infants here must learn to walk, behave, and speak ; nay, their very senses, as seeing and hearing, must be formed by use ; but not so in heaven, for then, being spirits, they are actuated by an interior impulse, and walk spontaneously of themselves ; they also speak, but at first only confusedly from the impulse of affection in general, without any distinct arrangement of ideas : but this they soon come to, as their exterior part is conformable to their interior.

Infants, as soon as raised from death, which is immediately after their decease, are taken up into heaven, and are delivered to such of the female angels, as, when in this world, were more particularly fond of children, and who also loved God. Now as such, from a certain maternal tenderness in their nature above common, loved all little children, so they receive them as their own, and the children in return love them as their own mothers, each of which takes as many of them under her care as her tenderness for them

prompts her to take. This particular heaven appears full in front in the same direction of view wherein the angels behold the Lord, and that because all little children are under the immediate tuition of the Lord; and their influx is from the Heaven of Innocence, which is the Third Heaven.

Little children are of different dispositions, some like the spiritual, some like the celestial angels:* such as are of the former class, appear in heaven stationed to the left hand; those of the latter class, to the right-hand: and all little children in the Grand Man, or Heaven, are in the province of the eyes; such as resemble the spiritual angels, in the province of the left eye; and such as resemble the celestials, in the province of the right eye;† and that because the Lord appears to the angels of his spiritual kingdom, fronting the left eye; and to the angels of his celestial kingdom, fronting the right eye. Little children being thus in the province of the eyes, denotes them to be under the immediate guardianship and protection of the Lord.

How infants are educated in heaven shall here briefly be told. They are first taught to speak by those that have the care of them: their first utterance is only a kind of affectionate sound, which, by degrees, grows more distinct,
as

* The distinction between *Spiritual* and *Celestial* here alluded to, is like the distinction between *Truth* and *Good*, or between the *Understanding* and the *Will* in man.

† It may be proper here to explain why the Author makes this distinction between the right and left eye. The *right* eye denotes the affection of good, and the *left* the affection of truth; and, it being a leading doctrine of the New Church, that the whole Heaven resembles One Man, every angel has his allotment in one or another province of this Grand Man, according to his predominant affection, and the correspondence of that affection with some particular organ or member of the human body.—But this subject shall hereafter be illustrated in a more ample and familiar manner.

as their minds become furnished with ideas ; for the ideas of the mind springing from the affectionate part, immediately give birth and form to the speech of the angels. Into their affections, which all proceed from innocence, the delectable things, which are the objects before them, first insinuate themselves ; and as these are of a spiritual origin, they serve as receptacles of such heavenly things as are of use to open their minds, and enlarge their faculties in the way of intellectual attainments. After completing this their first age, they are translated to another heaven, where they are instructed by angelic masters, and so pass on to further improvements.

[To be continued.]

To the EDITORS.

GENTLEMEN,

OBSERVING in the propofals for your New Magazine, that it is your intention to explain the most difficult and apparently contradictory passages of scripture, I take the liberty to request an explanation of Mark xi. 13, 14 ; where it is said, that Jesus cursed the fig-tree for bearing nothing but leaves, although *it was not then the time of figs*. Some commentators, not knowing how to reconcile the conduct of Jesus to common justice, in cursing the fig-tree for not having figs upon it, when it was not the season to expect them, have supposed there may be a mistake in the original, and that the word *not* ought to be omitted ; in which case the sense of the passage would run thus ; That *Jesus cursed the fig-tree, when he came to it, and found nothing but leaves, for it was the time of figs*. But as far as I am able to learn, all the old manuscripts have it according to our common English translation ; and after all that has been said

said by learned men on the subject, I am inclined to believe there must be some hidden meaning in the passage, which has not yet been brought to light. If, Gentlemen, you, or any of your correspondents, will be kind enough to favour the public with a better and more satisfactory explanation of the above difficult passage of scripture, I make no doubt but it will prove acceptable to many of your readers, but to none more than

Your humble servant,

An Inquirer after Truth.

* * * * *

IN reply to the above, the Editors beg leave to observe, that a knowledge of the spiritual sense of the Word is in many cases absolutely necessary to remove the difficulties that present themselves on reading it's literal sense; and perhaps in no instance is it's utility more conspicuous than in the passage alluded to by our correspondent. But before the spiritual or internal sense can be clearly seen, it will be proper for the reader to obtain some information respecting the *science of correspondences*, as that is the only true key, which as it were unlocks the door between the natural and spiritual part of the holy scriptures. Indeed so essentially necessary is it to be well acquainted with that science, that the Editors purpose introducing into this Magazine, besides Essays expressly written on the subject, a *New Dictionary of Correspondences*, for the use of their readers; by which means any person of moderate capacity may be enabled to form a general idea of the spiritual sense of the sacred writings, and in many cases gain a competent knowledge, but perhaps in all cases an enlarged view of the divinity, the sanctity, and astonishing perfection of the Word of God.

At present we shall confine ourselves to the passage above mentioned, and in a few words point out it's internal signification, according to the best light we have received. The text is as follows: "Jesus seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for it was not the time of figs. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever." Mark xi. 13, 14. *Seeing a fig-tree afar off*, signifies the Jewish church in mere externals; the fig-tree is the Jewish church; and afar off, means at a distance from the interior things of the holy Word, consequently in mere externals. *Having leaves*, signifies that they were in possession of the Word in it's literal sense; leaves denote external truths. *He came, if haply he might find any thing thereon*, signifies an examination of their interiors, to see whether they were principled in charity; fruit on a tree denotes a good life from a holy principle. *And when he came, he found nothing but leaves*, signifies, that on examination it was found, they acknowledged divine truth with their lips only, and not in their hearts. *For it was not the time of figs*, signifies that they were in NO STATE of doing good; time means state; figs denote natural good; consequently by it's being *not the time of figs*, is signified that the Jewish church was *not in a state even of natural good*; and this is the true reason of the curse being passed upon the fig-tree, which represented that nation.* *And Jesus answered and said unto it, No man eat fruit*

* That the fig-tree represented the Jewish nation, is evident from this circumstance, namely, That Jesus *answered the fig-tree*, and spake unto it; plainly implying, that a conversation was passing between him and the fig-tree, or rather between him and the persons represented by the fig-tree. In the literal sense, it may appear strange that the Lord should speak to a tree, and indeed make a *reply* to it, as if the tree had previously spoken to him: but when the passage is considered in it's spiritual sense, then it's native beauty is manifest;

fruit of thee hereafter for ever, signifies that judgment was executed upon them, and as a church their communication with heaven was for ever cut off. By the same words we are also given to understand that *the Jews will never be restored again*, as some, for want of knowing the internal sense of the Word, have heretofore imagined.—From the above explanation our readers will easily see why the Word is so written in the literal sense, as in certain places apparently to oppose the principles of truth and justice, viz. that it is for the sake of the internal sense, which is in every part thereof, and which, in order to be preserved in its purity and regular connection, admits of an occasional interruption in the sense of the letter. This, however, will appear more fully in the course of our undertaking, when other passages of the Word shall come under consideration. Suffice it for the present to have given our correspondent the explanation he desired, which we trust will afford him some satisfaction, as well as prove interesting to the rest of our readers.

An ACCOUNT of the true NATURE of HEAVEN, and HEAVENLY JOY.

The following very interesting account of the true nature of heaven, and heavenly joy, is extracted from the writings of Emanuel Swedenborg, and must be acknowledged by every serious and sensible reader to abound with the most useful instruction. If any thing new should be advanced, which may be objected to by some as contrary to the common notions of mankind heretofore entertained on the subject,

manifest; for in that sense, the leaves of the tree denote a profession of religion with the mouth; and therefore it is first said, that the tree had nothing but *leaves*, and afterwards that Jesus *answered* and spake to it. Thus the Word in the letter is in many parts so written, as principally to have respect to the spiritual sense within it.

subject, let it be remembered, that there is not a single discovery, either in nature, or in the arts and sciences, though now universally admitted, but what was once new likewise, and equally liable to objection, on that score, with the contents of the following paper. But as in natural things the prejudices of ignorance have at last yielded to plain demonstration and matter of fact; so it is to be hoped the stubbornness of infidelity, in regard to the things of another life, will in due time give way to divine revelation, and the irresistible power of truth.

THE nature of heaven and heavenly joy hath been heretofore concealed from mankind; they who have thought on the subject have conceived so general and indigested an idea concerning it, that it can scarce be called an idea: I had an opportunity of being perfectly well acquainted, from the spirits newly arrived in another world, what notions they had formed to themselves respecting heaven and heavenly joy; for when left to themselves they think in like manner as if they were still in the material body: it is permitted me to mention a few examples.

Some who, during their abode in the world, seemed to be particularly enlightened in respect to the Word, had conceived so false an idea of heaven, that they supposed themselves to be in heaven when they were mounted aloft, and that they could thence govern all things beneath, and thus rule over others in selfish pride and distinction: to convince them of the false ground of such an imagination, they were taken up aloft, and were permitted to bear rule in their elevated station over things below; but they presently observed with confusion of face that this was but a fanciful heaven, and that heaven did not consist in being raised aloft, or in pre-eminence over others, but in love and charity, and consequently was every where extended, and to

every one, who is in love and charity, or in whom the kingdom of the Lord is formed ; for to wish to be greater than others, is not heaven, but hell.

A certain spirit, who during his life in the body had been exalted above others, retained his desire of pre-eminence and rule when he came into another life ; but it was then given him to understand that he was in another kingdom, which was eternal, and that his state of authority on earth was now no more ; and that every one was estimated in the spiritual world according to goodness and truth, and the mercy of the Lord in which he was principled ; and further, that in this respect the kingdom of heaven was like the kingdoms of the world, where all are estimated according to their wealth and their favour with the sovereign ; but wealth in the heavenly kingdoms is goodness and truth, and the favour of the sovereign is the mercy of the Lord ; if therefore he was desirous of bearing rule from any other principles, he was a rebel, inasmuch as he was in the kingdom of another sovereign. On receiving this information he was much ashamed.

I have discoursed with spirits, who conceived that heaven and heavenly joy consisted in their being greatest ; but it was given them to understand, that in heaven he is the greatest of all, who is least of all ; for whosoever wisheth to be least, hath the greatest happiness, and in consequence thereof is the greatest ; for what is it to be greatest, except to be most happy ? It is this happiness which the powerful seek in power, and the rich in riches. They were further informed, that heaven doth not consist in desiring to be least with a view to being the greatest, for in such desire there lurketh a lust of pre-eminence ; but it consisteth in this, that every one should from his heart wish better things for others than for himself, and that he should serve others with a view to their happiness, that is, from a principle of love, without any regard to selfish ends.

[To be continued.]

A New

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. Interspersed with occasional Remarks.

The Editors of the *New Magazine of Knowledge concerning Heaven and Hell*, observing the difficulty which many persons labour under, on first reading the doctrines of the New Church, for want of a proper knowledge of the *Science of Correspondences*, according to which every part of the holy scripture is written ; and judging that some assistance in this way is necessary not only to those who are entirely unacquainted with the writings of *Emanuel Swedenborg*, but also to many who love and esteem them, have therefore come to the resolution of compiling a *New Dictionary of Correspondences, Representations, and the spiritual Signification of Words*, as used in the holy Word, and in the above-mentioned writings. To which will be added, occasional remarks, in a brief manner, tending to illustrate the doctrines alluded to in the explanation of the particular words. The whole arranged in alphabetical order. As this will be a work of considerable importance, and in it's plan entirely original, we shall endeavour to make it as complete as possible ; and though the limits, to which we must necessarily be confined, will not at present admit of our entering into all the minutiae of critical observation, yet we trust it will be found of general utility, and highly interesting to all our readers.

AARON, as a priest, represents the Lord in respect to the good of love, or the celestial principle : his children, his garments, his beard, his ephod, and breast-plate, signify truths derived from good. Sometimes he represents the divine law which is truth ; also that truth which proceeds *mediately* from the Lord, when by *Moses* is signified

the truth which proceeds *immediately* from him. At other times, *Aaron* denotes the external of the Word, of the church, and of worship. In the opposite sense he represents idolatrous worship, as when he made the golden calf for the children of Israel.

ABADDON, the destruction of spiritual truth and good : this is effected by the lowest sensual principle of man.

ABDOMEN. Spirits in another life, who affect too nice a scrupulousness of conscience in trivial matters, have a more immediate communication with the *abdomen*, than any other part of the human body. And this is the reason why some simple people, when they are perplexed about mere trifles, which in themselves are not at all matters of conscience, find an uneasy sensation in the *abdomen* under the region of the diaphragm.

ABEL, signifies charity. His offering being more acceptable to Jehovah than Cain's, implies that charity, or a good life, is more efficacious in the article of salvation, than faith alone. His being slain by Cain, denotes also, that the doctrine of faith alone is destructive of charity, or a good life.

ABIHU and NADAB, the sons of Aaron, represented the doctrine of truth ; *Nadab* doctrine drawn from the internal sense, and *Abihu* doctrine drawn from the literal sense of the Word. They are both mentioned together, in order to shew that the literal and spiritual sense of the Word cannot be separated. The reason of their being both slain, was because they offered strange fire before Jehovah in their own censers ; which signifies, that they framed a doctrine not founded on the Word of the Lord.

ABIMELECH, signifies the doctrine of faith, having respect to things rational.

ABOMINATION, the prophanation of the holy things of the Word. The *abomination* of desolation, spoken of by the

the prophet Daniel, means the destruction of the Christian church, when there is neither charity nor faith left remaining in it. Such is the state of the present Christian church, in consequence of having divided God into Three Persons, and thus falsified the Word.

ABOVE, in the spiritual sense, means within. There are two kinds of order, viz. successive, and simultaneous. An idea of successive order may be had from a column, the head of which is *above*, and the foot *below*; but simultaneous order is like the same column subsiding into a plane, in which case that part which formed the head in successive order, and was *above*, now becomes the middle in simultaneous order, and is *within*. The scripture frequently expresses things according to successive order, which in reality exist according to simultaneous order. Thus when it is said, that heaven is *above*, or on high, we are to understand that it is *within*, agreeable to these words of the Lord, "The kingdom of heaven is *within* you."

ABRAHAM, or ABRAM, represents love or saving faith; and his seed signifies all in the universe, who are principled in love. In a supreme sense, *Abraham* represents the Divine Humanity of the Lord, but in an especial manner the Celestial principle therein, which is divine good; while *Isaac* represents the Divine Spiritual principle, and *Jacob* the Divine Natural. The whole history of *Abraham*, *Isaac*, and *Jacob*, is representative and significative of the Lord's life when in the world.—The reason why the names of *Abram* and *Sarai* were changed into *Abraham* and *Sarah*, was to denote that the Humanity of the Lord would become Divine; for the letter H, added to both their names, was taken from the word *Jehovah*, and implies infinity.—By *Lazarus* being carried, after death, into *Abraham's* bosom, is meant that he was received into heaven by the Lord; for in heaven *Abraham* is in no higher estimation than any other man, who is in a like degree of goodness and truth.

To the EDITORS of the NEW MAGAZINE OF KNOWLEDGE
CONCERNING HEAVEN AND HELL, &c.

GENTLEMEN,

AS you have undertaken to stand forth the avowed advocates for a new system of divinity, which you call the doctrines of the New Jerusalem Church; and as I understand your Magazine is open to correspondents of every description; permit me to state some of my objections against those doctrines, which have occurred on reading the writings of Emanuel Swedenborg.

First then I object against the phrase *Divine Humanity*, so often used by that author, and would be glad to know what he means by it.

2. I object also to his spiritual sense of the scriptures, because it seems to set aside the letter, which I have always been taught to understand in it's plain and obvious sense.

3. He denies the resurrection of the material body, although this is a doctrine universally received by the Christian world.

4. He further asserts, that there is neither an angel in heaven, nor a devil in hell, but what was once a man in this natural world.

Now, Gentlemen, how can you expect me to believe such notions as these? There are many others in the writings of Swedenborg equally new and singular: but until the above are explained to my satisfaction, either by yourselves, or some of your correspondents, I must beg leave still to continue

A Member of the Old Church.

✍ The Editors thought it but justice to insert the above letter; and they hope, in a future number, to give satisfactory answers to each of the objections.

CHARACTER *of the celebrated* CRICHTON.

Our readers will be struck with the following singular character of a man, in whom so many natural perfections seemed to center. His person, his talents, his manners, his acquirements, are all of so eminent and superlative a cast, that it must give pleasure to every reader of taste, to have proof that such extraordinary accomplishments, usually divided amongst many, should ever have fallen to the lot of one man.

THE person of Crichton was eminently beautiful; and his beauty was accompanied with such activity and strength, that in fencing he would spring, at one bound, the length of twenty feet upon his antagonist; he used the sword in either hand with such force and dexterity, that scarce any one had courage to engage him.

Having studied at St. Andrew's, in Scotland, he went to Paris in his twenty-first year, and affixed on the gate of the college of Navarre, a kind of challenge to the learned of that university to dispute with him on a certain day; offering to his opponents, whoever they should be, the choice of ten languages, and of all the faculties and sciences. On the day appointed three thousand auditors assembled; when four Doctors of the church, and fifty Masters, appeared against him; and an antagonist confessed, that the Doctors were defeated; that he gave proofs of knowledge above the reach of man; and that an hundred years existence without food or sleep would not be sufficient for the attainment of his learning. After a disputation of nine hours, he was presented by the President and Professors with a diamond and a purse of gold, and dismissed with repeated acclamations.

From Paris he went to Rome, where he made the same challenge; and had, in the presence of the Pope and the

Cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. He then visited Padua, where he engaged in another public disputation, beginning his performance with an extemporary poem in praise of the city, and the assembly then present; and concluding with an oration equally unpremeditated, in commendation of ignorance. He afterwards published another challenge; in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any form which his antagonists should propose, of a hundred various verifications.

These acquisitions of learning, however stupendous, were not gained at the expence of any pleasure which youth generally indulge themselves with, or by the omission of any accomplishment in which it becomes a gentleman to excel; he practised, in great perfection, the different arts of drawing and painting; he was an eminent performer in both vocal and instrumental music; danced with uncommon gracefulness; and on the day after his disputation at Paris, exhibited his skill in horsemanship before the court of France, where, at a public match of tilting, he bore away the ring upon his lance fifteen times together. He excelled likewise in domestic games of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at cards, dice, and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing those that would see this monster of erudition, to look for him at the tavern. So extensive was his acquaintance with life and manners, that in an Italian comedy composed by himself, and exhibited before the Court of Mantua, he is said to have personated fifteen different characters; in which he succeeded without much difficulty;

difficulty; as his powers of retention were so strong, that on once hearing an oration of an hour long, he would repeat it exactly, and in the recital follow the speaker through all the variety of tone and gesticulation. Nor was his skill in arms less than in learning, or his courage inferior to his skill: there was a prize-fighter at Mantua, who travelling about the world according to the barbarous custom of that age, as a general challenger, had defeated the most celebrated masters in many parts of Europe, and in Mantua, where he then resided, had killed three that appeared against him. The Duke repented that he had granted him his protection; when Crichton, looking on his sanguinary success with disdain, offered to stake 1500 pistoles, and mount the stage against him. The Duke, with some reluctance, consented, and on the day fixed, the combatants appeared; their weapons seem to have been single rapiers, which was then newly introduced in Italy. The prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to parry his passes, and suffered him to exhaust his vigour by his own fury. Crichton then became the assailant, and pressed upon him with such force and agility, that he thrust him thrice through the body, and saw him expire: he then divided the prize he had won, among the widows whose husbands had been killed.

The death of this wonderful man I should be willing to conceal, did I not know that every reader would naturally inquire after that fatal hour, which is common to all human beings, however distinguished from each other by nature or by fortune.

The Duke of Mantua having received so many proofs of his various merits, made him tutor to his son Vincentio di Gonzaga, a prince of loose manners, and turbulent disposition. On this occasion he composed the comedy, in which he exhibited so many different characters, with exact

propriety. But his honour was of short continuance ; for as he was rambling about the streets with his guittar in his hand, he was attacked by six men masked. Neither his courage, nor his skill, in this exigence deserted him ; he opposed them with such activity and spirit, that he soon dispersed them, and disarmed their leader, who throwing off his mask, was discovered to be the prince his pupil. Crichton falling on his knees, took his own sword by the point, and presented it to the prince, who immediately seized it, and infligated, as some say, by jealousy, according to others, only by drunken fury and brutal resentment, thrust him through the heart.

Natural History of the BOHON-UPAS, or POISON-TREE of the Island of JAVA. By N. P. Foersch.

Agreeable to the design of this Magazine, which professes to point out the intimate connection subsisting between the spiritual and natural worlds, the Editors judge that the following extraordinary account will be highly interesting to their readers, and at the same time serve as a convincing proof, that the influences of *Hell* are as visible in the vegetable productions of certain parts of this globe, as in the hateful, cruel dispositions of many wild beasts. Many plants indeed abound with pernicious and fatal juices, which, when taken into the human body, occasion certain death ; but the Poison-Tree of Java is a phænomenon so singular, and so terrible, that it may with propriety be called the *Tree of Death*, originating in *Hell*.

THIS destructive tree is called, in the Malayan language, Bohon-Upas, and has been described by some naturalists. But their accounts have been so tinged with

the *marvellous*, that the whole narration has been supposed to be an ingenious fiction by the generality of readers. Nor is this in the least degree surprizing, when the circumstances which we shall faithfully relate in this description are considered.

I must acknowledge that I long doubted the existence of this tree, until a stricter inquiry convinced me of my error. I shall now only relate simple, unadorned facts, of which I have been an eye-witness. My readers may depend upon the fidelity of this account. In the year 1774, I was stationed at Batavia, as a surgeon in the service of the Dutch East-India Company. During my residence there I received several different accounts of the Bohon-Upas, and the violent effects of it's poison. They all then seemed incredible to me, but raised my curiosity in so high a degree, that I resolved to investigate this matter thoroughly, and to trust only to *my own observations*. In consequence of this resolution, I applied to the Governor-General, Mr. Petrus Albertus van der Parra, for a pass to travel through the country. My request was granted, and having procured every information, I set out on my expedition. I had procured a recommendation from an old Malayan priest to another priest, who lives on the nearest inhabitable spot to the tree, which is about fifteen or sixteen miles distant. The letter proved of great service to me in my undertaking, as that priest is appointed by the Emperor to reside there, in order to prepare for eternity the souls of those who for different crimes are sentenced to approach the tree, and to procure the poison.

The Bohon-Upas is situated in the island of Java, about twenty-seven leagues from Batavia, fourteen from Soura-Charta, the seat of the Emperor, and between eighteen and twenty leagues from Tinkjoe, the present residence of the Sultan of Java. It is surrounded on all sides by a circle of
high

high hills and mountains, and the country round it, to the distance of ten or twelve miles from the tree, is intirely barren. Not a tree, nor a shrub, nor even the least plant or grafs is to be seen. I have made the tour all round this dangerous spot, at about eighteen miles distant from the center, and I found the aspect of the country on all sides equally dreary. The easiest ascent of the hills, is from that part where the old ecclesiastic dwells. From his house the criminals are sent for the poison, into which the points of all warlike instruments are dipped. It is of high value, and produces a considerable revenue to the Emperor.

Account of the Manner in which the Poison is procured.

The poison which is procured from this tree, is a gum that issues out between the bark and the tree itself, like the camphor. Malefactors, who for their crimes are sentenced to die, are the only persons who fetch the poison; and this is the only chance they have of saving their lives. After sentence is pronounced upon them by the judge, they are asked in court, whether they will die by the hands of the executioner, or whether they will go to the Upas tree for a box of poison? They commonly prefer the latter proposal, as there is not only some chance of preserving their lives, but also a certainty, in case of their safe return, that a provision will be made for them in future, by the Emperor. They are also permitted to ask a favour from the Emperor, which is generally of a trifling nature, and commonly granted. They are then provided with a silver or tortoise-shell box, in which they are to put the poisonous gum, and are properly instructed how to proceed while they are upon their dangerous expedition. Among other particulars, they are always told to attend to the direction of the winds; as they are to go towards the tree before the wind, so that the effluvia from the tree are always blown from them. They

are told, likewise, to travel with the utmost dispatch, as that is the only method of insuring a safe return. They are afterwards sent to the house of the old priest, to which place they are commonly attended by their friends and relations. Here they generally remain some days, in expectation of a favourable breeze. During that time, the ecclesiastic prepares them for their future fate by prayers and admonitions.

When the hour of their departure arrives, the priest puts them on a long leather cap with two glasses before their eyes, which comes down as far as their breast, and also provides them with a pair of leather gloves. They are then conducted by the priest, and their friends and relations, about two miles on their journey. Here the priest repeats his instructions, and tells them where they are to look for the tree. He shews them a hill, which they are told to ascend; and that on the other side they will find a rivulet, which they are to follow, and which will conduct them directly to the Upas. They now take leave of each other, and amidst prayers for their success, the delinquents hasten away.

[To be continued.] *Ms. 870. 127.*

VIEW of the STARRY HEAVENS.

THE sky at night presents us a sight of wonders, which must raise the astonishment of every attentive observer of nature. But from whence comes it, that so few consider the firmament with attention? I am willing to believe, that in general it proceeds from ignorance; for it is impossible to be convinced of the greatness of the works of God, without feeling a rapture almost heavenly. O how I wish to make you share this divine pleasure! Raise your thoughts for this purpose towards the sky. It will be enough to name to you the immense bodies which are strewed in that

that space, to fill you with astonishment at the greatness of the artificer. It is in the center of our system that the throne of the sun is established. That body is more than a million of times larger than the earth. It is one hundred millions of miles distant from it, and notwithstanding this prodigious distance, it has a most sensible effect upon our sphere. Round the sun move twenty-one globular bodies, seven of which are called planets, the other fourteen, moons or satellites; they are opaque, and receive from the sun light, heat, and perhaps also their interior motion. *Georgium Sidus*, Saturn, Jupiter, Mars, the Earth, Venus, and Mercury, are the names of the seven principal planets. Of these seven, Mercury is nearest the sun, and for that reason is mostly invisible to the astronomer. As he is near nineteen times smaller than our earth, he contributes but little to adorn the sky. Venus follows him, and is sometimes called the morning, and sometimes the evening star. It is one of the brightest of the heavenly bodies, whether it precedes the sun-rise, or succeeds the setting sun. It is near as large again as our earth, and is about sixty-eight millions of miles distant from the sun. After Venus comes our earth, round which the moon moves, as a secondary planet. Mars, which is the fourth planet, is seven times smaller than our globe; and its distance from the sun is one hundred and forty-four millions of miles. Jupiter, with his belt, is always distinguished by his splendor in the starry sky: it seems in size to surpass all the fixed stars; it is almost as bright as Venus in all her glory, except that the light of it is less brilliant than the morning star. How small our earth is in comparison with Jupiter! There would not be less than eight thousand globes like our's, necessary to form one equal in size to that of Jupiter. Saturn, whose distance from the sun is upwards of nine hundred millions of miles, was thought the remotest planet until the late discovery of
the

the Georgium Sidus, whose distance is eighteen thousand millions of miles, and it's magnitude eighty-nine times greater than our earth. In the mean time, the sun, with all the planets which accompany it, is but a very small part of the immense fabric of the universe. Each star, which from hence appears to us no larger than a brilliant set in a ring, is in reality an immense body which equals the sun both in size and splendor.

[*To be continued.*]

REMARKS *on the* WONDERFUL CONSTRUCTION *of the*
E Y E.

THE eye infinitely surpasses all the works of the industry of man. It's formation is the most astonishing thing the human understanding has been able to acquire a perfect knowledge of. The most skilful artist could imagine no machine of that kind which would not be much inferior to what we observe in the eye. Whatever sagacity or industry he might have, he could execute nothing which would not have the imperfections necessarily belonging to all the works of man. We cannot, it is true, perceive clearly the whole art of divine wisdom in the formation of this fine organ; but the little we do know is sufficient to convince us of the infinite wisdom, goodness, and power of our Creator. The most essential point is for us to make use of this knowledge, weak as it is, to magnify the name of the Most High.

In the first place, the disposition of the external parts of the eye is admirable. With what intrenchment, what defence, the Creator has provided our eyes! They are placed in the head at a certain depth, and surrounded with hard and solid bones, that they may not easily be hurt. The eyebrows contribute also very much to the safety and preservation of this organ. Those hairs which form an arch over

the eyes, prevent drops of sweat, dust, or such things, falling from the forehead into them. The eye-lids are another security; and also, by closing in our sleep, they prevent the light from disturbing our rest. The eye-lashes still add to the perfection of the eyes. They save us from a too strong light, which might offend us; and they guard us from the smallest dust, which might otherwise hurt the sight. The internal make of the eye is still more admirable. The whole eye is composed of coats, of humours, of muscles, and veins. The tunica, or exterior membrane, which is called *cornea*, is transparent, and so hard, that it can resist the roughest shocks. Behind that there is another within, which they call *uvea*, and which is circular and coloured. In the middle of it there is an opening, which is called the *pupil*, and which appears black. Behind this opening is the *crystal*, which is perfectly transparent, of a lenticular figure, and composed of several little flakes very thin, and arranged one over another. Underneath the crystal there is a moist and transparent substance, which they call the *glassy humour*, because it resembles melted glass. The cavity, or the hinder chamber, between the cornea and the crystal, contains a moist humour, and liquid as water, for that reason called the *watery humour*. It can recruit itself when it has run out from a wound of the cornea. Six muscles, admirably well placed, move the eye on all sides, raise it, lower it, turn it to the right or left, obliquely, or round about, as occasion requires. What is most admirable is the *retina*, a membrane which lines the inside bottom of the eye. It is nothing but a web of little fibres extremely fine, fastened to a nerve or sinew, which comes from the brain, and is called the *optic nerve*. It is in the retina that the vision is formed, because the objects paint themselves at the bottom of the eye on that tunica: and, though the images of exterior objects are painted upside down on the retina, they are still seen in their true position.

position. Now, in order to form an idea of the extreme minuteness of this picture, we need only consider, that the space of half a mile, that is to say, of more than eleven hundred yards, when it is represented in the bottom of the eye, makes but the tenth part of an inch.

I return thee thanks, O Lord God, for having formed my eye in so wonderful a manner. My soul acknowledges thy infinite power, goodness, and wisdom. Hitherto I had not considered my eyes as I should have done, that is, as a master-piece of thy hands, and as a demonstrative proof, that even the most minute parts of my body are not the work of chance, and that thou hast formed them for most useful purposes.—*Surely I am a faint image and likeness of* THYSELF!

REVIEW OF BOOKS.

The Natural History and Antiquities of Selborne. By Gilbert White, M. A. of Oxford.

THE observations contained in this work prove that the author is intimately acquainted with the subjects he undertakes to handle. His method is original, and his descriptions highly engaging; as a proof of which, we shall only select the following beautiful passage on the *language* of the feathered tribe.

‘No inhabitants of a yard seem possessed of such a variety of expression, and so copious a language, as common poultry. Take a chicken of four or five days old, and hold it up to a window where there are flies, and it will immediately seize it’s prey, with little twitterings of complacency; but if you tender it a wasp, or a bee, at once it’s note becomes harsh, and expressive of disapprobation, and a sense of danger. When a pullet is ready to lay, she intimates the event by a joyous and easy soft note. Of all the occur-

rences of their life, that of *laying* seems to be the most important; for no sooner has a hen disburdened herself, than she rushes forth with a clamorous kind of joy, which the cock and the rest of his mistresses immediately adopt. The tumult is not confined to the family concerned, but catches from yard to yard, and spreads to every homestead within hearing, till at last the whole village is in an uproar. As soon as a hen becomes a mother, her new relation demands a new language; she then runs clocking and screaming about, and seems agitated as if possessed. The father of the flock has also a considerable vocabulary; if he finds food, he calls a favourite concubine to partake; and if a bird of prey passes over, with a warning voice bids his family beware. The gallant *chanticleer* has, at command, his amorous phrases, and his terms of defiance. But the sound by which he is best known is his *crowing*: by this he has been distinguished in all ages as the countryman's clock or larum, as the watchman that proclaims the divisions of the night.'



On the DEATH of the celebrated Mr. HOWARD.

HOWARD, thy task is done! thy Master calls,
 And summons thee from *Cherson's* distant walls.
 "Come, well approv'd! my faithful servant come!
 "No more a wanderer, seek thy destin'd home.
 "Long have I mark'd thee, with o'er-ruling eye,
 "And sent admiring angels from on high,
 "To walk the paths of danger by thy side,
 "From death to shield thee, and through snares to guide.
 "MY MINISTER OF GOOD! I've sped thy way,
 "And shot through dungeon-glooms a leading ray,
 "To sooth by thee, with kind unhop'd relief,
 "My creatures lost, and whelm'd in guilt and grief:
 "I've led thee, ardent on, through wond'ring climes
 "To combat human woes and human crimes.
 "But 'tis enough! thy GREAT COMMISSION'S o'er,
 "I prove thy faith, thy zeal, thy love, no more:
 "Nor droop that far from country, kindred, friends,
 "Thy life, to duty long devoted, ends:
 "What boots it WHERE the high reward is given,
 "Or WHENCE the soul triumphant springs to Heaven?"

J. AIKIN, M. D.

FOREIGN

FOREIGN AND DOMESTIC NEWS.

MARCH 1.

Pretended Discovery of the
PERPETUAL MOTION.

AN ingenious mechanic in the neighbourhood of Tottenham-court Road, is said to have discovered the *perpetual motion*, and contrived a wheel on such principles as to perform it's revolutions independent of every foreign power. Several of the first mechanics in the kingdom, as well as many of the nobility, have been to view the machine; and we understand they have all acknowledged it to be a true perpetual motion, and expressed their astonishment at the discovery, which heretofore they had imagined to be beyond the reach of human invention. The writer of this paragraph, however, after viewing the apparatus, has detected the fallacy, and promises to publish in the second Number of this Magazine a complete discovery of the principles on which the motion is produced, which in reality are very different from what the inventor pretends them to be.

A few weeks ago, the banns of marriage were published at Hereford, between a brisk widow of 73 years of age, and her warm admirer of 67. The ceremony is, however, at present suspended, the parties having prudently determined to wait till they arrive at years of discretion!

Saturday morning the clerk of an eminent merchant in the

city eloped with bank notes to the value of five thousand pounds. He had lived in the house upwards of twenty years, and was a servant high in the confidence of his master. Proper information having been given at the Public Office in Bow-street, there is great reason to hope the accustomed vigilance of the officers belonging to that office will be the means of securing the atrocious offender.

MARCH 6.

A singular circumstance lately took place at Tralee, an Assize town in Ireland. The judge was passing sentence in the usual form on — Macarthey, a noted sheepstealer;—"You shall be hanged by the neck until you are dead—and *the Lord have mercy on your soul!*" The culprit immediately rejoined—"And my Lord, you may save your Lordship's honour any farther trouble, for by J— I never knew any one to *thrive after your prayers.*"

MARCH 10.

On the 20th of February died, after a long and tedious illness, the Emperor of Germany. He will be succeeded in the Empire by the Grand Duke of Tuscany.

MARCH 13.

A very singular affair happened at eight o'clock on Wednesday night, at Atwood's, in St. George's fields. A number of gentlemen regaling themselves at a convivial meeting in the parlour, one of them hap-

pening

pening to say, "I would rather be buried alive than assert an untruth," the whole of the ceiling fell in, and caused such a scene of confusion as can only be equalled by the memorable affair of Bellamy's mop in Westminster-hall. Bowls, glasses, and bottles, acknowledged the crush, and the whole would have ended in a laugh, had not one gentleman unfortunately lost his life by having a case of instruments in his pocket, a pair of dividers in which, as he fell, forced their way thro' the seal-skin case, and penetrated the outer superficies of the right ventricle of the heart, made way to the cone, and caused instant death. Mr. Surgeon Tatt was sent for, and attended; but the fatal dye was cast, and the chance of life past all hope.

MARCH 17.

SLAVE TRADE!

The last letters from Jamaica, and those from the Leeward Islands, manifested the necessity of some immediate decision on the business of the Slave Trade:—the slaves had every where shewn a mutinous disposition, and the greatest confusion and alarm had spread through all the islands. In the present posture of affairs, the slaves suffer much by the agitation of the question, from the indispensable necessity of maintaining severe discipline among them.

So great is the ferment excited in the French West-India islands, from the proposed abolition of the Slave Trade, that public declarations had been

made by the leading planters, that rather than submit to it, they would solicit the protection of a foreign power.

Accounts are received by the Admiralty of a mutiny on board the Bounty sloop, which was sent to the South Sea islands for plants of the bread-fruit tree. Mr. Christian, the mate, conspired with the crew, and having secured Lieutenant Bligh, who had the command, they put him and thirteen more into the boat, gave them a small quantity of biscuit, beef, and water, and sent them off, declaring their purpose of steering for and settling in Otaheite. Lieutenant Bligh and his companions made, in this desperate condition, for the nearest island, where, however, they were unable to land, the natives coming down in large bodies, and attacking them with great fury. In this attempt they lost one man, who was killed by a spear. They put off to sea, and resolved to endeavour to gain one of the Dutch islands. This they accomplished after a dreadful suffering of six weeks on short allowance, both of bread and water. They were hospitably received by the Dutch Governor, and Lieutenant Bligh got a passage to Batavia, from which government have received this account. No tidings have been heard of the officer and the rest of the crew.

MARCH 18.

The wife of John Davies, a labouring man of the North-shore, Liverpool, was safely delivered,

delivered, last week, of three fine female children, which, with the mother, are likely to do well.—It is remarkable, that the *bounties* of Providence, in these particulars, are generally thrown into the *laps* of the *poor*!

A negro woman, the property of T. Jemmett, Esq. of Dominica, was lately delivered of a female child; eighteen hours after, she was again taken in labour, and in a short time was delivered of *three* females, all of whom are alive and well. This extraordinary circumstance is attested by Dr. Giuseppe, a physician of eminence in the island.

Monday last the body of a young woman was found near Gibraltar-row, in St. George's fields, with several marks of violence upon it, particularly a bruise under the left breast, which is supposed to have been the cause of her death. The deceased had been seen with her mother the preceding evening, inquiring their way at a public house in the neighbourhood, where a man was sitting, who offered to conduct them, and is suspected to be the murderer. The mother had also been knocked down into a ditch, but fortunately made her escape.

MARCH 20.

On Monday while the Duke of Cumberland was out with his hounds, near Staines, the dogs traced the blood of a murdered man from the road to a ditch, where the body was found, mangled in a shocking manner. He is supposed to

have been one of four foreigners, who were seen on Saturday preceding at Staines, where they slept at the White Lion, and the deceased had paid for them all, appearing to be the bearer of a well-filled purse.

From every inquiry that has been made, it clearly appears that the three persons who committed the above murder were three of his shipmates, viz. Anthony, a Venetian; Phararo, a Genoese; and Stephen, a Russian or Venetian, three seamen lately belonging to the Crown-Prince, a Swedish ship, that arrived at Portsmouth on Friday was fortnight. The deceased was a Sardinian.

Accounts received from France, by yesterday's mail, mention that the vineyards, which were in great forwardness, have been much injured by the late frosts, in consequence of which, it is feared, the vintage will not exceed that of last year.

PRICES OF STOCKS.

Bank Stock 186 $\frac{5}{8}$
 3 per C. Red. 79 $\frac{3}{8}$
 3 per C. Conf. 78 $\frac{1}{2}$ $\frac{5}{8}$
 Ditto 1726 —
 4 per C. Conf. —
 5 per C. An. 117 $\frac{7}{8}$
 Bank L. An. —
 S. A. for 30 yrs.
 India Stock —
 Conf. April 78 $\frac{1}{2}$ $\frac{3}{4}$
 South Sea Stock 78 $\frac{1}{2}$
 Old An.
 New An.
 Navy & Vict. Bills $\frac{1}{2}$
 Exchequer Bills —
 Eng. Lot. Tickets
 Irish Tickets —
 Tontine 99

PROMOTION.

His Majesty has been pleased to appoint Watkin Williams, Esq. to be Lieutenant of the County of Merioneth.

BANKRUPTS.

John Broders, of Cloth-fair, London, man's mercer.

Thomas Ridchalgh, of Colne, Lancashire, woolstapler.

William Adams, of Woodstreet, London, merchant.

Nich. Ready Ledwich, of Fetter-lane, money-scrivener.

William Waring, of Kingston-upon-Hull, linen-draper.

Robert Lee, of Totnes, Devonshire, merchant.

John Eaton the elder, of Farringdon, Berks, maltster.

John Joffatt, late of Hoxton, but now a prisoner in the King's-Bench Prison, dealer.

BIRTHS.

The lady of Sir John Caldwell, Bart. of a daughter, at his house at Bath.

The lady of Sir George Chetwynd, of a son, at Brocton-hall in Staffordshire.

At her house at Blackheath, of male twins, the lady of Thomas Evans, Esq. of the Navy-office.

MARRIAGES.

Mr. Slade, aged 19, to Miss Rachel Vener, aged 75!—Foote says, on a similar occasion, "I wish she was ninety!"

John Gore, Esq. to Miss Draper, only daughter of the late Sir William Draper.

By special licence, at Blenheim, the Hon. John Spencer, eldest son of Lord Charles Spencer, to the Right Hon. Lady Eliz. Spencer, second daughter of his Grace the Duke of Marlborough.

By special licence, the Hon. Mr. Montagu, eldest son of Lord Viscount Hinchinbroke, to Miss Beckingham, only daughter of Stephen Beckingham, Esq. of Portman-square.

The Rev. Nich. Isaac Hill, student of Christ-church, Oxford, to Miss Gibson, eldest daughter of the Rev. Edmund Gibson, rector of St. Bennet's, Paul's wharf.

Mr. Charles Hanbury, of Great Tower-street, to Miss Bland, of Bloomsbury-square.

DEATHS.

At Cherison, on the 20th of January last, after an illness of twelve days, the benevolent and philanthropic John Howard.—He fell a victim to the warmth of his benevolence in the service of mankind. His disorder was a fever, caught at the hospital of that town, while administering relief to the unfortunate wretches labouring under the same disorder.

In Dartmouth-street, Westminster, the Right Rev. Dr. Samuel Hallifax, Lord Bishop and Archdeacon of St. Asaph, Rector of Worsop, in Nottinghamshire, and Master of the Faculties.

At Reading, Dr. Addington, father to the Speaker of the House of Commons.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For APRIL, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom the Communications of ingenious Persons (*POST-PAYD*) will be received, and immediately transmitted to the Editors. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Booksellers, Stationers, and Newscarrers, in Town and Country.

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TO CORRESPONDENTS.

THE Editors think it proper to inform their Readers, that in conducting the present Magazine, they do not intend to follow the Method practised by the Publishers of some other Periodical Publications, of giving a *Picture* in every Number merely to *catch the Eye*, and by a specious Appearance attract the Attention from Matters of greater Consequence, to what at best are only Amusements for Children; but they hope to enrich their Work with such solid and useful Instruction, as of itself shall be worthy of universal Reception, without the Necessity of having Recourse to *pretty Pictures* to recommend it. Nevertheless that the Work may not be altogether without it's proper external Ornaments, to every Volume will be prefixed an elegantly engraved Frontispiece, suited to the Nature of the Undertaking, and as a Relief to the Mind from it's more weighty and useful Contents.

We are happy to find our first Number has met with the most favourable Reception from the Public at large. The various Testimonies of Approbation, which we have received since the Commencement of the Work, while they call for our grateful Acknowledgments, at the same Time encourage us to exert our best Endeavours to merit the Continuance of public Esteem.

The Request of *Richard Cockrel* shall be complied with.

We are obliged to our Correspondent at *Quidhampton* for his friendly Hints.

In Answer to another Correspondent, who subscribes himself *A Youth*, and wishes to have some further Explanation of the Passage on the Fig-Tree, particularly why it is said, that *in the Morning it was withered away*; we have only to remark, that the Morning means the Commencement of the Christian Church, and the Withering away of the Fig-Tree denotes the Destruction of the Jewish Church.

The Remarks on the Acts and Epistles of the Apostles, by *An Inquirer after Truth*, are come to Hand, and will be taken into Consideration as early as possible.

The Favour of *R. S.* is received: But we cannot admit Acrostics of any Sort into this Magazine, unless they are indeed of superlative Merit.

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The DOCTRINE of the TRINITY clearly stated and explained.

IT has long been a mortifying reflection, that the doctrines of the Christian religion, as they are too generally inculcated, cannot be supported by a fair and candid appeal to sound rationality, and to the common sense of mankind; but that in many instances the most orthodox theologians are compelled to submit their understandings to a blind faith, and acquiesce in doctrines that are not only above the comprehension of man, but plainly and absolutely contradictory to sound reason. Where is the divine, for instance, who can look the generally received doctrine of the Trinity in the face, without (tacitly at least) acknowledging it's absurdity, although he may perhaps have bound himself down to profess it as the leading article of his faith? If a Pagan, or Mahometan, gravely repeats the articles of his belief, we

smile at his credulity, and wonder how a rational being can receive, as the ground-work of his religion, such incredible traditions. Yet Christians in their turn equally become the subjects of ridicule among Mahometans and Pagans, for their strange and unaccountable acknowledgment of *Three Divine Persons* in the Godhead; which is so plain and palpable a confession of the existence of *Three Gods*, that no subtlety of reasoning can possibly elude the charge.

This, however, is not the fault of Christianity, but of it's professors, who have unfortunately mistaken it's most essential characters, and represented it as a religion that prohibits man the free use of his understanding: and in no article is this more conspicuous, than in that of the Trinity. But that true Christianity is perfectly consistent with sound reason, that the understanding of man ought freely to be exercised in all matters of faith whatever, and that the Word of God requires no one blindly to believe what he cannot in some measure comprehend, shall, we trust, be fully demonstrated in the course of this work. At present we shall confine ourselves to that great article of the Christian faith, viz. the *Divine Trinity*, and shew that it is so far from being an inexplicable, incomprehensible mystery, that it is perhaps the plainest, simplest, and most intelligible doctrine in the whole system of theology. But this we cannot do better than in the words of Baron Swedenborg, who in his admirable Work, entitled *True Christian Religion*, treats the subject in the following manner.

EXPLANATION of the TRINITY.

THERE are general, and also particular essentials of every one thing, which all together constitute one essence. The general essentials of every one man are, his soul, body, and operation; and that these constitute one essence, is evident from this circumstance, that one existeth by derivation
from

from the other, and for the sake of the other, in a continued series; for man hath his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations; wherefore, from this circumstance of the production of one from another, and their consequent insertion and conjunction one with another, it is evident, that these three are of one essence, and therefore they are called three essentials.

That these three essentials, viz. soul, body, and operation, did, and do exist in the Lord God the Saviour, is universally acknowledged. That his soul was from Jehovah the Father, can only be denied by Antichrist, for in the Word of both the Old and New Testament he is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; wherefore the divinity of the Father, answering to the soul in man, is his first essential. That the Son, who was born of the mother Mary, is the body of that divine soul, is a consequence of that birth, inasmuch as nothing is provided in the womb of the mother except a body, conceived by her, and derived from the soul; this, therefore, is a second essential. That operations constitute a third essential, is a consequence of their proceeding from soul and body together; for the things that proceed are of the same essence with the things from whence they proceed. That the three essentials, which are Father, Son, and Holy Ghost, are One in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring that He and the Father are One, and that the Father is in Him, and He in the Father; and that in like manner He and the Holy Ghost are One, inasmuch as the Holy Ghost is the divine-proceeding out of the Lord from the Father.

When it is said that Father, Son, and Holy Ghost are three essentials of one God, it may appear to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the divinity of the Father, which constituteth the soul, and the divinity of the Son, which constituteth the Body, and the divinity of the Holy Ghost, or the divine-proceeding, which constituteth Operation, are three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the Father, in the Son derived from the Father, and in the Holy Ghost proceeding from both, which being of the same essence, and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Ghost, in this case the Divine Essence is divided, which yet is One and Individual, and thus none of the Three is God in perfect fullness, but each in subtriplicate power, which is a conceit that every sober and sensible man must of necessity reject.

How plain therefore is it to discern a Trinity in the Lord by a Trinity discernible in every individual man! For in every individual man there is a soul, a body, and operation; and so it is also with respect to the Lord, inasmuch as in Him, as Paul saith, “*dwelleth all the fulness of the Godhead bodily,*” Coloss. ii. 9. Wherefore the Trinity in the Lord is divine, but in man it is human.

[*Further remarks on this Subject will be given in our next.*]

*An ESSAY on the COMMUNICATION between the
SOUL and BODY.*

To know how the soul and body of man are united together, and how their operations are effected, has been matter of
much

much inquiry among the learned ; but for want of some certain knowledge respecting that world where all causes originate, the generality of writers on the subject have been led into much perplexity and doubtful conjecture. The inquisitive mind will therefore receive considerable satisfaction from the following essay, taken from the writings of one, whose peculiar privilege it has been for many years to be conversant with the laws both of the spiritual and natural world ; we mean, EMANUEL SWEDENBORG.

THREE different opinions or hypotheses have been advanced, to account for the communication between soul and body, and for the operations of the one on and jointly with the other. The first hypothesis attempts to solve the matter from physical or natural influx, that is, from body acting on spirit : the second, from a contrary influx, or from spirit acting on body : and the third, from a settled law of sympathy or harmony between both, established at the creation.

The first of these, viz. *physical influx*, takes its rise from the fallacy of sensible appearance : thus the objects of vision, by striking the eye, seem to produce the sensation of sight in the soul ; speech, to excite that of hearing, through the impression made on the ear by the motion of the air ; and so in like manner as touching the other senses. Now, as the organs of sense are in contact with the material world, and as the faculties of the mind seem to be affected according to the impressions made by matter on those organs, therefore the old philosophers and schoolmen adopted this hypothesis of physical or natural influx.

The second hypothesis, called *spiritual influx*, (and by some *occasional influx*,) is founded on the true order and nature of things ; for the soul being a spiritual substance,
and

and consequently of greater purity than the body, as also of an higher and interior nature, it follows, that it must have the pre-eminence and influence over that which is more gross, as being inferior and exterior to it; or, that the principal, which is spiritual, should exercise agency and rule over that which is material, and not contrariwise; consequently, that it is the soul which sees and hears through the rightly disposed organs, and not the latter that conveys sight and hearing to the soul.

The third hypothesis is called that of *harmony*, or consent established by the law of creation; which is founded on a false conclusion, that the soul acts jointly and at the same instant with the body; for all operation is first successive, and then conjunctive, or simultaneous with the thing acted upon. Now successive operation is called Influx, and simultaneous operation is called Harmony; as when the mind first thinks and then speaks, or first wills to do a thing, and afterwards acts. And therefore it is nothing less than a deception from false reasoning, to go about to establish simultaneous operation, without first allowing that which is successive. Besides these three opinions or hypotheses, concerning the communication betwixt soul and body, no other can be conceived; for the soul must act upon the body, or the body upon the soul, or both in conjunction by consent.

Forasmuch as the doctrine of spiritual influx (or the operation of spirit upon matter, and not *vice versa*), is founded upon the order and laws of the Creator, therefore it is received by the wiser part of the learned world, in preference to the other two opinions; for every thing that is according to true order, is truth: now truth by a native kind of evidence carries with it a degree of clearness, even in hypothetical matters, though these be but as the twilight of reason. The obscurity in which the subject before us is involved, may be accounted for from human ignorance concerning the
three

three following particulars: 1st, As to the nature of the soul; 2dly, As to what we are to understand by the word Spiritual; and, 3dly, What by Influx; wherefore these three things are to be explained in order to a rational comprehension of it; for what is merely hypothetical is not truth itself, but only conjecture concerning it, and may be compared to a picture on a wall confusedly seen by star-light, which the mind figures to itself according to the representations which fancy gives it; but when the sun is risen, and we behold it in clear day-light, the whole appears distinct in every part according to it's true delineation. In like manner, the truth here investigated arises out of the obscurity of an hypothesis into the light of evidence, when it is once clearly known what is the difference between things spiritual and things natural; 2dly, What is the true nature of the human soul; and, 3dly, How this receives it's influx from God, and transmits it through the perceptive faculties of the mind to the body. But these things can only be taught by one, who, through the divine favour, has been allowed to hold communication with angels in the spiritual world, whilst in the body with men in the natural world: and as this privilege has been granted to myself, I am enabled to make them manifest.

[*To be continued.*]

*A Compendious VIEW of the principal DOCTRINES of the
NEW CHURCH.*

[Concluded from p. 19.]

In the former Number we stated nine of the principal articles of faith peculiar to the New Church: we shall now proceed to observe,

10. **T**HAT in the spiritual world there is a sun distinct from that of the natural world, the essence of which is pure love from Jehovah God, who is in the midst thereof; that

the heat also proceeding from that sun is in it's essence love, and the light thence proceeding is in it's essence wisdom ; and that by the instrumentality of that sun all things were created, and continue to subsist, both in the spiritual and in the natural world.

11. They maintain, that there is not in the universal heaven a single angel that was created such at first, nor a single devil in all hell, that had been created an angel of light, and was afterwards cast out of heaven ; but that all both in heaven and hell are of the human race, in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived in hellish love and faith.

12. That the material body never rises again ; but that man, immediately on his departure from this life, rises again as to his spiritual or substantial body, (which was inclosed in his material body, and formed from his predominant love, whether it be good or evil,) wherein he continues to live as a man, in a perfect human form, in all respects as before, save only the gross material body, which he puts off by death, and which is of no further use.

13. That the state and condition of man after death is according to his past life in this world ; and that the predominant love, which he takes with him into the spiritual world, continues with him for ever, and can never be changed to all eternity ; consequently if it be good, he abides in heaven to all eternity ; but if evil, he abides in hell to all eternity.

14. That true conjugal love, which can only subsist between one husband and one wife, is a primary characteristic of the new church, being grounded in the marriage of goodness and truth, and corresponding with the marriage of the Lord and his church ; and therefore it is more celestial, spiritual, holy, pure, and clean, than any other love in angels or men

15. That the science of correspondences (which has been lost for some thousands of years, but is now revived in the theological works of the Hon. Emanuel Swedenborg,) is the only key to the spiritual or internal sense of the holy Word, every page of which is written by correspondences, that is, by such things in the natural world as correspond unto and signify things in the spiritual world.

16. That all those passages in scripture, generally supposed to signify the destruction of the world by fire, &c. commonly called the last judgment, must be understood according to the above science, which teaches, that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian church, both among Roman Catholics and Protestants of every description; and that this last judgment actually took place in the spiritual world in the year 1757.

17. That the second advent of the Lord, which is a coming, not in person, but in the spiritual or internal sense of his holy Word, has already commenced; that it is effected by means of his servant Emanuel Swedenborg, before whom he hath manifested himself in person, and whom he hath filled with his spirit, to teach the doctrines of the new church by the Word from him; and that this is what is meant in the Revelation by the new heaven and new earth, and the New Jerusalem thence descending.

Such are the general outlines of the doctrines of the New Jerusalem Church; which we have taken some pains to collect, and on the merits of which we shall leave to the judgment of our readers to decide. We shall, however, occasionally take one or another of the above subjects, and place them in such a light, as we trust will leave little or no room for doubts concerning their truth and importance.

*An ACCOUNT of the true NATURE of HEAVEN, and
HEAVENLY JOY.*

[Continued from p. 28.]

SOME entertain so gross an idea of heaven, as to suppose it to consist in the mere ceremony of admission; and that it is like a large room, into which they are admitted through a door, which is opened for that purpose, and that they are let in by a sort of door-keepers.

Some again conceive heaven to consist in leading an indolent life, and in being served by others; but they are informed, that happiness can by no means consist in a state of idleness and rest, for in such a case every one would wish happiness for himself alone, and thus none would possess it; moreover, such a life would not be active, but idle, in which the spirit would become torpid and lifeless, and consequently unhappy, since it must be obvious to every one, that without activity of life there can be no happiness: the angelic life consists in uses, and in doing good works of charity; for nothing is more delightful to the angels than to instruct and teach spirits at their first coming into the spiritual world, and also to serve mankind, by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds; it is likewise their happiness to raise up the dead to the life of eternity, and afterwards, if it be possible, and there be a capacity in the soul, to introduce it into heaven; from these offices they receive a delight which cannot be described; thus they are images of the Lord; thus they love their neighbour more than themselves; and thus heaven is heaven to them; wherefore the angelic happiness consisteth in uses, and is derived from uses, and is perceived according to uses, that is, according to the good offices of love and charity. They who had entertained such an idea, that heavenly joy consisted

sisted in being idle, and in a continual respiration of eternal delight in idleness, were thus convinced to their shame what false notions they had imbibed; and in order to increase their shame, it was given them to perceive the nature and quality of such an indolent life, whereby they were convinced that it is most sad and sorrowful, and that being destructive of all joy it must needs soon become irksome and nauseous.

A certain spirit, who, during his life in the body, had been particularly distinguished for his knowledge respecting the Word, had conceived an idea of heavenly joy, as consisting in a light of glory, like the light when the rays of the sun appear of a golden hue; thus he supposed also that it consisted in an idle life: in order to convince him that his idea was false, it was given him to see such a light as he had conceived, and to dwell in the midst thereof, at which he was so delighted, that he fancied himself immediately to be in heaven; but he could not long continue therein, for by degrees it grew tiresome to him, and lost its power of pleasing.

They who seemed to have formed the justest notions on the subject, declared that heavenly joy consisted in a life separated from good offices of charity, and employed merely in praising and celebrating the Lord, and that this was an active life; but they were informed, that to praise and celebrate the Lord is not such an active life, but an effect of that life, for the Lord hath no need of praises, but is desirous that all should do good offices of charity, according to which they receive happiness from the Lord. Still these spirits, who seemed to be best informed on the subject, could not form to themselves any idea of joy, but rather of slavery, in doing such good offices of charity; nevertheless the angels testified that such offices were consistent with the most

most perfect freedom, and were attended with inexpressible felicity.

Almost all who come into another life, suppose that there is the same hell for every one, and the same heaven also for every one, when nevertheless there are infinite diversities and varieties of each, and no two people ever dwell in exactly a similar hell, or heaven, just as no two men, spirits, or angels, are exactly alike: the spirits in the world of spirits, and the angels in heaven, expressed horror when I barely conceived that any two were exactly alike, or equal, saying, that the oneness of every thing is formed from the harmony of many things united, and that according to the harmony such is the oneness; and that it is impossible for any absolute oneness to subsist, but only a oneness resulting from the harmony of variety; thus every society in the heavens formeth a *one*, and all the societies taken collectively, or the universal heaven, form a *one*; and this is from the Lord alone by means of love. A certain angel, in recounting only the most universal genera of the joys of spirits, or of the first heaven, reckoned them up to about four hundred and seventy-eight in number; hence it may be concluded how innumerable are the less universal genera, and how innumerable are the species belonging to each genus; and if this be the case in the first heaven, what are we to suppose concerning the indefinite genera of felicities in the heaven of angelic spirits, and especially in the heaven of angels!

There are three heavens; the first is the abode of good spirits; the second is the abode of angelic spirits; the third is the abode of angels: both spirits, angelic spirits, and angels, are distinguished into two orders, celestial and spiritual; the celestials are such as have received faith from the Lord by love; the spirituals are such as have received charity from the Lord by means of the knowledges of faith, which charity is their principle of action.

[To be continued.]

An

An ACCOUNT of INFANTS, or LITTLE CHILDREN,
in HEAVEN.

[Continued from p. 23.]

LITTLE children are first taught by beautiful similitudes and instructive emblems adequate to their genius and capacity, containing lessons of wisdom beyond imagination: thus they are gradually formed to that wisdom, which has goodness for it's essence. To mention here only two similitudes or representatives that I was witness to, whereby to judge of the rest; and first, they represented our Lord as rising from the sepulchre, and also the uniting of his Humanity with the Divinity, and that with such divine skill, as far exceeded all human wisdom, and, at the same time, with infantile simplicity; they represented likewise the form of a sepulchre, and also of our Lord, but in so delicate and refined a manner, as scarcely to be perceived; and that because there is something so affectingly mournful and sad in that image of mortality, which they thus prudently softened:* they then caused to pass into the sepulchre, as it were, a thin lucid vapour, remotely to represent the spiritual life signified in baptism. After this I saw a representation of our Lord's descent to the spirits in prison, (1 Pet.

iii.

* It is remarkable that children of three or four years old, (we mean, in this natural world) are extremely fond of representing, among themselves, little burials, at which they will assist with all the punctilios their infant minds are capable of. But it is still more remarkable, that they are never content to leave their *imaginary corpse* to moulder in the earth, (which for the most part consists of a doll, or other favourite plaything,) but always conclude their little ceremony with a happy *resurrection*. The writer of this note has often observed the above circumstance, when attentive to the innocent amusements of his own children, and as often concluded, that it must have been in consequence of some secret influence from children in another life, like those described above, who imperceptibly communicate their ideas to children living in the natural world.

iii. 19, 20.) and his ascent with them into heaven, conducted with incomparable skill and pious reverence ; and in order to accommodate the representation to their childish minds, they let down, as it were, small cords of the finest texture, to aid in the elevation of his body ; guarding at the same time, with religious caution, against admitting any thing into the representation that did not image and lead their tender thoughts to something spiritual and heavenly ; not to mention other kinds of emblematical scenery made use of, in order to instill into them good affections, and to form their minds to truth, by entertainments adapted to their faculties.

I had also a proof of the delicacy of their sentiments once, as I was praying the Lord's prayer, when they joined their ideas with mine ; and I became sensible of an influx proceeding from their intellectual part, as that of tender affection ; and that their minds were open to the Lord, so that I could perceive, that what at first seemed an influx from them, was a transflux through them ; for there is a near communication from the Lord to the minds of little children, as not being shut against the divine influx like those of adults, and neither opposing the entrance of truth through the resistance of error, nor hindering the admission of good, and so of wisdom, by any wilful and acquired evil. Hence we may learn, that infants do not enter upon the angelical state immediately after death, but are gradually prepared for it by the knowledge of good and truth, according to heavenly order ; the Lord providing means suited to their capacities and dispositions, to fit them as recipients for all the truths pertaining to good, and all the good things pertaining to truth.

It has also been shewed to me how things inward and spiritual insinuate themselves into their tender minds, thro' such external delights as are accommodated to their genius
 respectively.

respectively. I have seen them beautifully dressed, and adorned on their little arms and breasts with flowers of celestial colours; and thus I saw them once walking with their angelical instructors and virgins in one of the gardens of paradise: the garden was not so much adorned with trees, as with what may be compared in a sort to our laurel espaliers and arched walks, with alleys leading to sweet recesses; and as the little children drew near, the borders of flowers seemed to glow with fresh and more lively lustre;* from whence we may gather what pleasure they must receive from such exhilarating scenes, ministering to the increase as well as delights of innocence and charity, through the bounty and influence of the Lord.

[*To be continued.*]

* It is no uncommon thing for poets, when they would describe the perfections of a favourite fair-one, to represent all nature smiling, as it were, at her approach, and putting on new beauties in her presence. This has in general been attributed to the creative fancy of the poet, without ever supposing that it has it's foundation in any thing but mere imagination. But we now see from whence it's real origin is, namely, from the spiritual world, wherein all things, even the plants and animals, are real representations of the qualities and characters of the inhabitants; so much so, that whenever these change or vary, so the whole region about them likewise undergoes a similar transformation. This is the true source of all that ravishing enthusiasm, and fire of genius, which distinguish the productions of our most eminent poets and painters; who, although unacquainted with the circumstance, are nevertheless actually associated with spirits of a similar genius, from whom they imperceptibly receive all their ideas of beauty and perfection.

SERIOUS REFLECTIONS *on the* PRESENT STATE of RELIGION.

Addressed to the EDITORS.

GENTLEMEN,

REASON, as well as scripture, convinces every rational intelligent, the absolute necessity there is in having our judgments rightly informed of the great funda-

mentals of christianity ; especially at this time ; when error seems to pervade us, and it's votaries employ all their time and talents to impede the progress of the gospel. And as it is an universal maxim, that *an error in judgment will cause an error in practice*, it is a duty incumbent upon us, as individuals, to investigate the doctrines of those who endeavour to propagate new tenets, or who introduce new modes of worship in the world ; whether they are founded upon scripture, or whether they are only speculative notions floating in the brains of enthusiasts : because divines have, in almost every age of the world, been running into wild extremes in *Theology*, grounding their doctrines on some metaphysical niceties, which the unintelligent part of mankind, not being able to refute, have embraced as the very quintessence of the gospel. By this means, christianity has suffered a partial eclipse. O how careful ought divines to be in turning the true literal signification of the scriptures into *hieroglyphics* ; for by this means they fill the minds of their hearers with fanaticism. But, Gentlemen, it is entirely remote from my mind at present, to enter minutely into the prevailing errors of the day ; my motive for mentioning those things is merely to caution the unwary, not to run precipitately into those extremes, without considering the fatal consequences that attend it : for want of this consideration, numerous errors have been spread through the universe, which has been the cause of so much confusion. And certain I am, that error would never have risen to this tremendous height, had mankind but calmly and impartially considered it's direful effects. I am, Gentlemen, at this juncture, entirely unacquainted with the tenets of your New Church ; but I hope I shall have an opportunity of seeing a sketch of them in your Magazine, which will

oblige

oblige me as an individual, and, I flatter myself, the world universally.

I am, Gentlemen,

Your humble servant,

J. B.

* * * * *

THE candor, which is so evident in the above letter, entitles it to the particular attention of the Editors. The observations made by our correspondent, in regard to the fundamental principles of christianity, are certainly just and important ; for if it be an allowed maxim, (as, we believe, few will deny,) that *an error in judgment will occasion an error in practice*, then it is a duty incumbent on every person professing the christian name, to examine well those principles which have been instilled into him from infancy, and see how far they are consistent, or inconsistent, with the true sense of the holy Word, and the dictates of sound reason.

But when is this investigation to commence ? And what are the preliminary conditions of setting it on foot ? We answer, Now is the time ; *now it is allowable* for every man to exercise his rational faculties, and no longer suffer himself to be hood-winked or enslaved, either by the prejudice of education, or the shackles of a blind faith. And we conceive no other preliminary is necessary, save this, That we admit we *may* heretofore have been educated in false principles, and are now resolved to seek truth for the sake of truth.

As to the objection which some may make against the doctrines of the New Church, viz. *that they are new*, we have only to remark, that it is a matter of small moment, whether a thing be *new* or *old* ; the great question with us

is, Whether they be *true* or not? And we trust, every reader will join with us in opinion, that a thing once discovered to be *true in itself*, ought never to be rejected merely on account of it's novelty. But what if these same doctrines of the New Church shall be proved to be the invariable language both of the Old and New Testament, when understood in their true and proper sense? Will those, who object to *novelty*, in this case submit to the authority of *antiquity*? If so, our endeavours shall not be wanting to confirm the truths of the New Jerusalem, by a fair appeal to that testimony which every christian is supposed to admit.

We are not here supposing, that our correspondent *J. B.* is among the number of those who object against a thing merely because it is new: no; he appears to be possessed of a more candid and liberal mind; and we make no doubt, but, when he shall impartially and attentively have examined the leading principles of our theological department, he will, with many others, acknowledge their propriety, and uniform coincidence with the Word of God.

ANSWER to the *first* OBJECTION made by a MEMBER
of the OLD CHURCH.

[See p. 32.]

I N our last, four objections were urged against the writings of Emanuel Swedenborg, which we shall endeavour to answer in the clearest and most satisfactory manner we are capable of. We will begin with the first, against the phrase *Divine Humanity*, of the meaning of which our correspondent wishes to be informed.

The phrase, we admit, is rather new, although the idea thereby intended to be conveyed is not altogether so; since in all Christian churches it is universally acknowledged,
that

that in Jesus Christ God is Man, and Man God. If then Jesus Christ be Man, and at the same time God, in one person, as is plainly asserted in the Athanasian creed, it follows, that his human nature, being united to the divine essence, must also be divine; and this is no other than what is meant by the phrase *Divine Humanity*.

To be a little more full: No one will deny that our Lord Jesus Christ is *Man*; but some may possibly doubt whether or no he be also *God*. Let us therefore hear what the scripture saith on this subject, for on this we are willing to rest the whole of the argument. Jesus said to the Jews, "Before Abraham was, I AM," John viii. 58. This can be no other than the language of him who is from eternity, and who consequently is Jehovah. In another place it is said, "Lo, *this is our God*, we have waited for him; *this is Jehovah*," Isaiah xxv. 9; from which it is plain, that Jehovah God himself was expected. Again, "The voice of him that crieth in the wilderness, prepare ye the way of *Jehovah*, make strait in the desert an highway *for our God*," Isaiah xl. 3, 5, 10. Matt. iii. 3. Mark i. 3. Luke iii. 4. Here also the Lord, who was to come, is called Jehovah, and God.

Much more might be quoted from the Word to confirm this truth, if necessary; as where it is said, that "besides *Jehovah* there is no *Saviour*, and no *Redeemer*," Isaiah xliii. 1, 3, 11. Chap. xlvii. 4. Chap. xlviii. 17. Chap. xlix. 26. Chap. lx. 16. Hosea xii. 4. That these scriptures were fulfilled in the person of Jesus Christ, who is the alone Saviour and Redeemer of mankind, is universally admitted; and therefore it is a truth beyond all further controversy, *That Jesus Christ is that Jehovah, and that God, of whom all the prophets make mention.*

Having thus sufficiently proved from scripture, that our Lord Jesus Christ is the God of heaven and earth; and it being

being already acknowledged, as before observed, that he is God and Man in one person, or in other words, that he is a *Divine Man*; and further, that he is called a Redeemer and Saviour particularly in reference to his Humanity, it is plain to a demonstration, that his *Humanity* must be *Divine*; since so great and astonishing a work as redemption could never have been effected except by an omnipotent hand.

We are aware, that another objection will here arise in the minds of some, occasioned by certain parts of the Word being written in such a manner, as to represent Jesus Christ inferior to the Father, in respect to his Manhood or Humanity. This also is a truth, if rightly understood, to which we most chearfully assent; for it is certain, that his Humanity, so far as it was Divine, could not possibly be subject to afflictions and temptations, much less to death. The question then is, How is this difficulty solved? We answer, In the following manner. The Lord was conceived by Jehovah or the Divinity, and born of the Virgin Mary; consequently his Soul was from Jehovah, and also the first rudiments or interior essence of his Body, to which was successively added an exterior covering formed of the material substance of the mother. Thus when he was born, he was possessed of a Soul, which being from Jehovah, was Jehovah; also of the first rudiments of a Humanity, derived from Jehovah, which was therefore so far a *Divine Humanity*; and further of an external material covering, derived from Mary, which being *merely human*, was liable to all the infirmities, frailties, and sufferings of another man. It is in this last respect that he is said to be *inferior* to the Father, and according to which he speaks to the Father as to a Person distinct from himself. But in proportion as he *rejected* and *put off* this *maternal Humanity*, which was effected by resisting the temptations wherewith he was assaulted, in the same degree the first rudiments of his *Divine Humanity* (so

to speak) increased, and took the place of the former, till at last he became *completely Divine* even as to his Flesh and Bones; and therefore the grave could not contain him, but he rose in a Divine or Glorified Body, in which he says, "All power is given unto me in heaven and in earth," Matt. xxviii. 18. This then is the *Divine Humanity*, in which He and the Father are One, like the soul and body in man.

We hope the above will give some satisfaction to the inquiring mind, on a subject which is confessedly of the utmost importance, and the greatest of all mysteries, being no less, as Paul says, 1 Tim. iii. 16, than *God manifest in the flesh*.

To the EDITORS of the NEW MAGAZINE OF KNOWLEDGE
CONCERNING HEAVEN AND HELL, &c.

GENTLEMEN,

UNDERSTANDING it is your design to explain the most difficult passages of scripture, I take the liberty to request an explanation of Judges ix. 13; where it is said, "And the vine said unto them, Should I leave my wine which *cheereth God* and man, and go to be promoted over the trees?" An explanation will oblige

Your humble servant,

R. H. S.

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IN our answer to the question concerning the fig-tree, inserted in the first Number of this Magazine, we observed, that the true sense of scripture can only be obtained by a knowledge of *correspondences*. The same key we must therefore have recourse to in the present question, in order
to

to account for the apparent singularity of the expression that *wine cheereth God*, as well as man. But that the subject may not suffer by a partial quotation, let us take a view of the whole passage, from the 8th to the 15th verse.

“ The trees went forth to anoint a king over them, and
 “ they said unto the olive-tree, Reign thou over us. But
 “ the olive-tree said unto them, Should I leave my fatness,
 “ wherewith by me they honour God and man, and go to
 “ be promoted over the trees? And the trees said to the fig-
 “ tree, Come thou, and reign over us. But the fig-tree
 “ said unto them, Should I forsake my sweetness, and my
 “ good fruit, and go to be promoted over the trees? Then
 “ said the trees unto the vine, Come thou, and reign over
 “ us. And the vine said unto them, Should I leave my wine,
 “ which cheereth God and man, and go to be promoted
 “ over the trees? Then all the trees said to the bramble,
 “ Come thou, and reign over us. And the bramble said
 “ unto the trees, If in truth ye anoint me king over you,
 “ then come and put your trust in my shadow: and if not,
 “ let fire come out of the bramble, and consume the cedars
 “ of Lebanon.”

The particulars involved in the above passage can never be known, until we are first acquainted with the spiritual signification of the olive-tree, fig-tree, vine, and bramble. By the olive-tree then we are to understand the internal good of the celestial church, and by the fig-tree it's external good; by the vine is meant the good of the spiritual church; but by the bramble spurious good. The true meaning, therefore, of the whole passage is in few words as follows. The people, or church, represented by the trees, being totally averse to every degree of genuine goodness and truth, was neither disposed to be governed by celestial good, nor spiritual good, but in their stead adopted spurious good, which was preferred to the former. By the olive-tree, the

fig-

fig-tree, and the vine, refusing to be made king over the other trees, is signified, that the real state of the people was such as not to admit of any thing good or true, notwithstanding their false pretensions to it by making the invitation; while the willingness of the bramble to accept it, points out the suitableness of their disposition to that evil which is represented by the bramble.

In regard to that particular part of the text, which apparently induced our correspondent to put the question, and which says, that *wine cheereth God*, we have to observe, that the answer made by each of the trees, is expressed in terms peculiarly appropriate to their different significations. Thus the *vine* has particular reference to *truth*, or the church spiritual; so has *wine*, which is its produce; also the word *cheereth*, or as it might have been translated, *maketh glad*; for in holy scripture the word *gladness* has always respect to the understanding, or to the love of truth; and the word *joy* to the will, or the love of good. By the wine, therefore, which is said to *cheer God*, we are to understand the truth of the spiritual church, which is well-pleasing and acceptable to God, when he is worshipped from a pure affection.

To the EDITORS.

GENTLEMEN,

IN your method of explaining the scriptures, I observe something new and uncommonly singular. How far it may be consistent with the real truth, I am at present unable to decide; but hope you will continue to favour the public with specimens of the same kind. If agreeable, an explanation of Ezekiel xxxix. 17 to 20, compared with Rev. xix. 17, 18, in some future Number of your Magazine,

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zine,

zine, will be particularly acceptable. The circumstance of all the fowls of the air, and all the beasts of the field, being invited to the supper of the great God, to eat the flesh of the mighty, and to drink the blood of princes, has with me often been matter of fruitless meditation ; but when I read, that they are to be filled at his table with *horses* and *chariots*, I am entirely lost, and have no conception of what can be meant.

I have many other questions to propose of a similar nature, but shall wait for an explanation of the above.

Your's, &c.

W. T.

 *An Answer to this will be given in our next.*

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. *Interspersed with occasional Remarks.*

[Continued from p. 31.]

ABROAD, signifies in externals. To be brought forth *abroad*, and look toward heaven, Gen. xv. 5, means to consider all external or natural things as types and representatives of things internal and spiritual.

ABSENCE. The Lord is said to be *absent* from man, when he is in spiritual temptations ; but he is only apparently so, being at such times particularly present with him. It is, however, necessary that it should so appear, in order that man may acknowledge all his help to be from the Lord alone. The Lord is indeed present with every man ; but the presence of the Lord with the wicked is in such a manner, that it may be called *absence*.—In the spiritual world, when one person thinks of another, with a desire to see or converse with him, that other is immediately present, and

and continues so until one of the parties changes his affection or desire; whereupon they are instantly separated: so that *absence*, in a spiritual sense, means *dissimilitude* or *contrariety of affection*.

ABSORB. Every man has a sphere of life proceeding from his spiritual body, by which he is perfectly known in another life, as to his quality and temper, by those about him. But this sphere, during his life in the natural world, is *absorbed* by his material body, and seldom, if ever, penetrates through it.—To be *absorbed* or swallowed up of the earth, as Korah, Dathan, and Abiram were, signifies damnation and immision into hell. This is also a common thing in the spiritual world; when an evil spirit attempts to infest or assault any of the societies of the good, immediately the earth opens, and swallows him up.

ABYSS. The divine wisdom of the Lord is an *abyss* which neither angels nor men can ever fathom.—In the opposite sense, *abyss* signifies the hell of those who have confirmed themselves in justification by faith alone; and has particular reference to falses of doctrine.

ACCESS to God the Father *by the Son* is allowable, but not *for the sake of the Son*, because this latter necessarily implies a distinction of persons in the Godhead, which is the same thing as two Gods. *Access* to the Father by the Son, means *access* to the Divinity by approaching the Humanity; just as one man finds *access* to the soul of another, by approaching his body. And as it would be absurd for one man to attempt to approach the soul of another *for the sake* of his body, so it is an equal absurdity in a christian to approach the Father *for the sake* of the Son. The scripture says, “He that honours the Son, honours the Father also;” but it is nowhere said, “He that honours the Father, honours the Son also.”

ACCIDENT. Strictly speaking, there is no such thing as *accident* or chance. Every occurrence in life, however *accidental* it may appear, is brought to pass by some cause originating in the spiritual world. All contingencies or *accidents*, usually ascribed to chance or fortune, are of Divine Providence, which operates in such an invisible and incomprehensible manner, for the sole purpose of preserving man in a state of perfect liberty and freedom, so that he may either attribute them to Providence, or to chance. If Providence acted in a visible and comprehensible manner, man, from this sensible appearance, would be compelled to acknowledge it, and yet by nature he is such, that in his life he would deny and contradict it: thus truth and falsehood would be conjoined in his inner man, and being guilty of prophanation, he would inevitably incur eternal damnation. For this reason, therefore, it is better for him to remain in unbelief, than once to believe, and afterwards to recede therefrom. This is what is meant in Isaiah, Chap. vi. 9, 10. and John xii. 40, by these words, "He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

ACCURSED, the being separated from the interior things of heaven and the church, by averting one's-self from the Lord. All the *curSES* denounced in the Word against the wicked, although they appear to be judgments of God, sent from heaven, are yet not to be understood as proceeding from the Lord, but as the certain, unavoidable consequences of an evil life; for all evil, and it's attendant false, carries with it it's own *curse* and it's own punishment.

ACCUSE, signifies to call forth the evils and falses which are in man, and so condemn him. This is a common practice with wicked spirits in the spiritual world, who
take

take particular delight therein, especially when the person *accused* is thereby brought into anxiety and distress.

ACCUSER *of the brethren.* In the Revelation, Chap. xii. the dragon is so called, to denote that they who espouse justification by faith alone, oppose the doctrine of charity.

ACKNOWLEDGMENT of the Lord, is faith in him; but there can be no true *acknowledgment*, or living faith, without charity. A bare knowledge of the things relating to faith, or what is necessary to be believed, is no better than mere science; but when this knowledge is united with charity, or love to our neighbour, then it becomes *acknowledgment*. None, therefore, can be said to *acknowledge* the Lord, but they who love him, and keep his commandments.

ACQUISITION, signifies all those truths which are impressed on the memory by the senses, together with the delights attending them. Spiritual wealth consists in the knowledges of good and truth.

[To be continued.]

The following curious Anagram, being the finest and happiest of any extant, is so very remarkable, that we think it's insertion must give pleasure to every reader.

(Let it be observed, that an Anagram is a transposition of the letters of some name, or set of words, whereby a new name, or a new set of words, is formed from the same letters, either to the advantage or disadvantage of the person or thing to which the name belongs.)

REMARKABLE ANAGRAM.

IN the xviiith chapter of John's gospel, verse 38, Pilate saith unto Jesus, *What is Truth?* which question in the Latin language runs thus: *Quid est Veritas?* These letters,

letters, transposed, make the justest and best answer that could possibly be given to the inquirer, who did not think proper to wait for another, viz. *Est vir qui adest*; i.e. *It is the Man who is present.*

This anagram will appear still more remarkable, when it is considered, that the Lord came into the world particularly as Divine Truth; and the first words which he uttered after the question was put to him, were the following in the 19th chapter, verse 5, viz. *Behold the Man.*

Note: In the English translation these words are by mistake put into the mouth of Pilate; but in the original they are manifestly the words of Jesus, after the crown of thorns was placed on his head, and in the internal sense signify, Behold how the Jewish nation has falsified the Divine Truth of the Word.

The SINGULAR STATE of MAN when ASLEEP.

IN order to know the omnipotence and wisdom of God, we need not have recourse to extraordinary events. The most common things, the daily changes which happen in nature, and in our own bodies, are alone sufficient to convince us, in the strongest manner, that it is a Being infinite in wisdom, goodness, and power, who has created the world, and who directs every event in it. Of the great number of wonders of which he is Author, I will now mention one only; and, though it happens daily, it does not the less deserve to be remarked, and to become the object of our admiration. How often have those been refreshed and recruited by sleep, who possibly have never reflected on that state; or, at least, have never considered it as one of the remarkable effects of divine goodness. They think that nothing extraordinary happens when balmy sleep comes upon them. They think the machine their body is

formed for that situation; and that their inclination to sleep proceeds from causes purely natural.

But perhaps sleep may be considered in two different lights. On one side, there is nothing in it which may not result necessarily from our nature. On the other, there is in this natural effect something so striking and wonderful, that it is well worth a closer examination. In the first instance it is a proof of the wisdom of our Creator, that we go to sleep imperceptibly. Let us try only to watch the moment in which we are falling asleep, and that very attention will prevent it. We shall not go to sleep till that idea is lost. Sleep comes uncalled. It is the only change in our manner of existence in which reflection has no share; and the more we endeavour to promote it, the less we succeed. Thus God has directed sleep, that it should become an agreeable necessity to man; and he has made it independent of our will and our reason. Let us pursue this meditation, and reflect on the wonderful state we are in during our sleep. We live without knowing it, without feeling it. The beating of the heart, the circulation of the blood, the digestion, the separation of the juices; in a word, all the animal functions continue and operate in the same order. The activity of the soul appears for a time in some degree suspended, and gradually loses all sensation, all distinct ideas. The senses deaden, and interrupt their usual operations. The muscles by degrees move more slowly, till all voluntary motion has ceased. First, this change begins by the forehead; then the muscles of the eye-lids, the neck, the arms, and the feet, lose their activity, to such a degree, that man seems to be metamorphosed into the state of a plant. The situation of the brain becomes such, that it cannot transmit to the soul the same notions as when awake. The soul sees no object, though the optic nerve is not altered; and it would see nothing, even if the eyes
were

were not shut. The ears are open, and yet they do not hear. In a word, the state of a person asleep is wonderful in all respects. Perhaps there is but one other in the world so remarkable, and this is visibly the image of that state which death reduces us to. Sleep and death are so nearly alike, it is right to observe it. Who, in reality, can think of sleep, without recollecting death also. As imperceptibly as we now fall into the arms of sleep, shall we one day fall into those of death. It is true, that death often gives warning of it's approach several hours or days before: but the real moment in which death seizes us, happens suddenly, and when we shall seem to feel the first blow, it will be already our last. The senses which lose their functions in our sleep, are equally incapable of acting at the approach of death. In the same manner, the ideas are confused, and we forget the objects which surround us. Perhaps, also, the moment of death may be as agreeable as the moment of falling asleep. The convulsions of dying people are as little disagreeable a sensation to them, as the snoring is to those that sleep. *p. 482*

Natural History of the BOHON-UPAS, or POISON-TREE of the Island of JAVA.

[Continued from p. 39.] *p. 127*

THE worthy old ecclesiastic has assured me, that during his residence there, for upwards of thirty years, he had dismissed above seven hundred criminals in the manner which I have described; and that scarcely two out of twenty have returned. He shewed me a catalogue of all the unhappy sufferers, with the date of their departure from his house annexed, and a list of the offences for which they had been condemned. To which was added a list of those who had returned

returned in safety. I afterwards saw another list of these culprits, at the gaol-keeper's, at Soura Charta, and found that they perfectly corresponded with each other, and with the different informations which I afterwards obtained.

I was present at some of these melancholy ceremonies, and desired different delinquents to bring with them some pieces of the wood, or a small branch, or some leaves of this wonderful tree. I have also given them silk cords, desiring them to measure it's thickness. I never could procure more than two dry leaves, that were picked up by one of them on his return ; and all I could learn from him concerning the tree itself, was, that it stood on the border of a rivulet, as described by the old priest, that it was of a middling size, that five or six young trees of the same kind stood close by it ; but that no other shrub or plant could be seen near it ; and that the ground was of a brownish sand, full of stones, almost impracticable for travelling, and covered with dead bodies. After many conversations with the old Malayan priest, I questioned him about the first discovery, and asked his opinion of this dangerous tree ; upon which he gave me the following answer in his own language.

“ We are told in our New Alcoran, that, above an hundred years ago, the country around the tree was inhabited by a people strongly addicted to the sins of Sodom and Gomorrah. When the great prophet Mahomet determined not to suffer them to lead such detestable lives any longer, he applied to God to punish them ; upon which God raised this tree to grow out of the earth, which destroyed them all, and rendered the country for ever uninhabitable.”

Such was the Malayan's opinion. I shall not attempt a comment, but must observe, that all the Malaysans consider this tree as an holy instrument of the great prophet to punish the sins of mankind ; and, therefore, to die of the poison of

the Upas is generally considered among them as an honourable death. For that reason I also observed, that the delinquents, who were going to the tree, were generally dressed in their best apparel.

This, however, is certain, though it may appear incredible, that from fifteen to eighteen miles round this tree, not only no human creature can exist, but that, in that space of ground, no living animal of any kind has ever been discovered. I have also been assured by several persons of veracity, that there are no fish in the waters, nor has any rat, mouse, or any other vermin been seen there; and when any birds fly so near this tree, that the effluvia reach them, they fall a sacrifice to the effects of the poison. This circumstance has been ascertained by different delinquents, who, in their return, have seen the birds drop down, and have picked them up dead, and brought them to the old ecclesiastic.

I will here mention an instance which proves this a fact beyond all doubt, and which happened during my stay at Java.

In the year 1755 a rebellion broke out among the subjects of the Massay, a sovereign prince, whose dignity is nearly equal to that of the Emperor. They refused to pay a duty imposed upon them by their sovereign, whom they openly opposed. The Massay sent a body of a thousand troops to disperse the rebels, and to drive them, with their families, out of his dominions. Thus four hundred families, consisting of above sixteen hundred souls, were obliged to leave their native country. Neither the Emperor nor the Sultan would give them protection, not only because they were rebels, but also through fear of displeasing their neighbour, the Massay. In this distressful situation, they had no other resource than to repair to the uncultivated parts round the Upas, and requested permission of the Emperor to settle there.

there. Their request was granted, on condition of their fixing their abode not more than twelve or fourteen miles from the tree, in order not to deprive the inhabitants already settled there at a greater distance of their cultivated lands. With this they were obliged to comply: but the consequence was, that in less than two months their number was reduced to about three hundred. The chiefs of those who remained returned to the Massay, informed him of their losses, and intreated his pardon, which induced him to receive them again as his subjects, thinking them sufficiently punished for their misconduct. I have seen and conversed with several of those who survived, soon after their return. They all had the appearance of persons tainted with an infectious disorder; they looked pale and weak, and from the account which they gave of the loss of their comrades, of the symptoms and circumstances which attended their dissolution, such as convulsions, and other signs of a violent death, I was fully convinced that they fell victims to the poison.

This violent effect of the poison, at so great a distance from the tree, certainly appears surprising, and almost incredible; and especially when we consider, that it is possible for delinquents, who approach the tree, to return alive. My wonder, however, in a great measure, ceased, after I had made the following observations:

I have said before, that malefactors are instructed to go to the tree with the wind, and to return against the wind. When the wind continues to blow from the same quarter while the delinquent travels thirty, or six and thirty miles, if he be of a good constitution he certainly survives. But what proves the most destructive is, that there is no dependence on the wind in that part of the world for any length of time. There are no regular land winds; and the sea-wind is not perceived there at all, the situation of the tree being

at too great a distance, and surrounded by high mountains and uncultivated forests. Besides, the wind there never blows a fresh regular gale, but is commonly merely a current of light, soft breezes, which pass through the different openings of the adjoining mountains. It is also frequently difficult to determine from what part of the globe the wind really comes, as it is divided by various obstructions in its passage, which easily change the direction of the wind, and often totally destroy its effects.

I, therefore, impute the distant effects of the poison, in a great measure, to the constant gentle winds in those parts, which have not power enough to disperse the poisonous particles. If high winds were more frequent and durable there, they would certainly weaken very much, and even destroy the obnoxious effluvia of the poison; but without them, the air remains infected and pregnant with these poisonous vapours.

I am the more convinced of this, as the worthy ecclesiastic assured me that a dead calm is always attended with the greatest danger, as there is a continual perspiration issuing from the tree, which is seen to rise and spread in the air, like the putrid stream of a marshy cavern.

[To be concluded in our next.]

VIEW of the STARRY HEAVENS.

[Continued from p. 41.]

EACH star, then, is not only a world, but also the center of a planetary system. It is in this light we must consider the stars, which shine over our heads in a winter night. They are distinguished from the planets by their brilliancy, and because they never change their place in the sky. According to their apparent size, they are divided

vided into six classes, which comprehend altogether about three thousand stars. But though they have endeavoured to fix the exact number of them, it is certain they are innumerable. The very number of stars sowed here and there, and which the most piercing eye can with difficulty perceive, prove that it would be in vain to attempt to reckon them. Telescopes indeed have opened to us new points in the creation, since by their assistance millions of stars are discovered. But it would be a very senseless pride in man to try to fix the limits of the universe, by those of his telescope. If we reflect on the distance between the fixed stars and our earth, we shall have new cause to admire the greatness of the creation. Our senses alone make us already know that the stars must be farther from us than the planets. Their apparent littleness only proceeds from their distance from the earth. And in reality, this distance cannot be measured; since a cannon-ball, supposing it always to preserve the same degree of swiftness, would scarce, at the end of six hundred thousand years, reach the star nearest to our earth. What then must the stars be? Their prodigious distance and their brightness tell us,—they are suns which reflect as far as us, not a borrowed light, but their own light; suns, which the Creator has sowed by millions in the immeasurable space; and each of which is accompanied by several terrestrial globes, which it is designed to illuminate.

In the mean time, all these observations, however surprising they are, lead us, at the utmost, but to the first limits of the creation. If we could transport ourselves above the moon; if we could reach the highest star over our heads, we should discover new skies, new suns, new stars, new systems of worlds, and perhaps still more magnificent. Even there, however, the dominions of our great Creator would not end; and we should find, with the greatest surprise,

that we had only arrived at the frontiers of the worldly space. But the little we do know of his works, is sufficient to make us admire the infinite wisdom, power, and goodness of our adorable Creator. Let us stop here, then, and reflect, how great must be that Being who has created those immense globes! who has regulated their course, and whose mighty hand directs and supports them! And what is the clod of earth we inhabit, with the magnificent scene it presents us, in comparison of the beauty of the firmament? If this earth was annihilated, its absence would be no more observed than that of a grain of sand from the sea-shore. What are provinces and kingdoms in comparison of those worlds? Nothing but atoms which play in the air, and are seen in the sun-beams. And what am I, when I reckon myself amongst this infinite number of God's creatures? How I am lost in my own nothingness! But however little I appear in this, how great do I find myself in other respects! "How beautiful this starry firmament, which God has chosen for his throne! What is more admirable than the celestial bodies! Their splendor dazzles me; their beauty enchants me. However, all beautiful as it is, and richly adorned, yet is this sky void of intelligence. It knows not its own beauty; whilst I, mere clay, whom God has moulded with his hands, am endowed with sense and reason." I can contemplate the beauty of those shining orbs. Still more, I am already, to a certain degree, acquainted with their sublime Author; and I partly see some rays of his glory. I will endeavour to be more and more acquainted with his works, and make it my employment, till by a glorious change I rise above the starry regions, and enter the world of spirits.

REMARKS on the WONDERFUL CONSTRUCTION of the
EAR.

THE ear, it is true, in respect to beauty, must give place to the eye. However, it is perfectly well formed, and is no less a master-piece of the creative hand. In the first place, the position of the ear shews much wisdom. It is placed in the most convenient part of the body, near the brain, the common seat of all the senses. The outward form of the ear is worthy our admiration. It greatly resembles a muscle; but has neither the softness of mere flesh, nor the hardness of bone. If it was only flesh, it's upper part would fall down over the orifice, and would prevent the communication of sounds. If, on the contrary, it had been composed of hard bones, it would be very painful and inconvenient to lie on either side. For this reason, the Creator formed the outward part of the ear of a gristly substance, which has the consistence, the polish, and the folds, most proper to reflect sounds; for the use of all the external parts is to collect and convey them to the bottom of the ear. The interior construction of this organ must still more excite our admiration. There is in the shell of the ear an opening, which they call the *auditory pipe*. The entrance of it is furnished with little hairs, which serve as a bar, to keep insects from penetrating into it; and it is for the same purpose that the ear is moistened with a substance that is conglutinous and bitter, which separates itself from the glands. The drum of the ear is placed obliquely in the auditory pipe. This part of the ear really resembles a drum; for, in the first place, there is in the cavity of the auditory pipe a bony ring, on which is stretched a round membrane, dry and thin: in the second place, there is, under that skin, a string stretched tight, which does here the same service as that of the drum, for it increases, by it's vibrations,

vibrations, the vibration of the drum of the ear, and serves sometimes to extend, and sometimes to relax the membrane. In the hollow, under the skin of the drum, there are some very small bones, but very remarkable, called auditory bones, and distinguished by these names, the hammer, the anvil, the orbicular, and the stirrup. Their use is, to contribute to the vibration, and to the tension of the skin of the drum. Behind the cavity of the drum, another opening must be observed, which communicates with a pipe which leads to the palate, and which is equally necessary to produce the sensation of exterior sounds. Next comes the *snail*, which rises in a spiral line. Behind is the auditory pipe, which joins the brain.

Hearing is in itself a thing worthy of admiration. By a portion of air, extremely small, which we put in motion, without knowing how, we can in an instant make our thoughts known to one another, with all our conceptions and desires, and this in as perfect a manner, as if our souls could see into each other's. But to comprehend the action of the air, in the propagation of sounds, more clearly, we must remember that the air is not a solid body, but a fluid. Throw a stone into a calm running water, there will result from it undulations, which will extend more or less, according to the degree of force with which the stone is thrown. Let us now suppose, that a word produces in the air the same effect as the stone produces in the water. While the person who speaks is uttering the word, he expells (with more or less force) the air out of his mouth; that air communicates to the outward air, which it meets, an undulating motion, and this agitated air comes and shakes the stretched membrane of the drum in the ear; this membrane, thus shaken, communicates vibrations to the air, which resides in the cavity of the drum; and that strikes the hammer; the hammer, in it's turn, strikes the other little bones;

bones; the stirrup transmits to the nerves, through the oval orifice, the motion it has received; and they then vibrate like the strings of a fiddle. This motion gains strength in the labyrinth, and reaches to what is properly called the auditory nerves. The soul then experiences a sensation proportionable to the force or weakness of the impression received, and, by virtue of a mysterious law of the Creator, it forms to itself representations of objects and of truths.

God, in order to make us more sensible of his general goodness towards mankind, permits now and then, that some should be born deaf. Must it not teach us to value highly the sense of which they are deprived? The best way to prove our gratitude for so great a blessing is to make a good use of it.

*An ACCOUNT of some natural EFFECTS produced by their
CONTRARIES.*

HOW many natural effects do we see daily produced by their contraries? Thus it is that poisons are ingredients in the composition of the most excellent antidotes. The oils of tartar and vitriol, mixed together, grow hot and boil, though separately cold. A paste, made with equal parts of filings of iron and sulphur, takes fire, when sprinkled with common water. A piece of unslacked lime, which is cold, receives a brisk heat, by the mixture of water which is still colder.

Ice will produce fire, if fair water is made to boil for half an hour to make the air pass out of it. Two inches of this water must afterwards be exposed to a very cold air, and when it is frozen, the extremities of the ice are to be melted before a fire, till the ice acquires a convex spherical figure on both sides. Then with a glove this kind of burning

mirror being presented to the sun, and the rays being assembled by refraction in a common focus, will set fire therein to some fine gun-powder.

If a phial of round glass, and full of water, is exposed to the sun, when it is very hot, as in summer, from nine o'clock in the morning till three in the afternoon, it will set fire to fine gun-powder placed in the focus of this burning mirror made of water. These experiments shew clearly, that the rays of the sun lose nothing of their nature, by piercing and passing through the pores of water and ice.

REVIEW OF BOOKS.

Observations relative to the Taxes upon Window-Lights, &c.
By John Lewis De Lolme, LL. D.

MR. De Lolme is conspicuous in the literary world both as a philosopher and a politician. His various excellencies have long been known; and certain it is, that while a single vestige remains of the constitution of England, his admirable work on the subject will be considered as a stupendous monument of the author's uncommon turn for historical research.

In the work before us M. De Lolme very strongly reprobates the tax on windows, on which he exerts much argument, blended with a considerable degree of wit and humour.—“Be pleased to observe, says he, that government claims the duty upon light, *whether such light exists, or not*—whether it be *day or night*. The tax goes on, uninterrupted, and unabated the whole twelve-month round. No deduction is made on account of *darkness and nights*.”

This, which our author styles an “*inflexible* method of laying the tax upon light,” puts him in mind of a story, the
recital

recital of which has more than once commanded his most serious attention, when he was a *boy*, and seems indeed to have no small tendency to make others *smile* who are *men*.

The story is really *àpropos*; and *as such*, we give it in the author's own words :

“ A certain *Man*,” says M. De Lolme, “ had entered into a compact with the *Devil*, by which it had been agreed that the *Devil* should gratify all the *Man*'s wishes during thirty years, and then was to carry him off. At the end just of fifteen years, as the *Man* was celebrating the anniversary of his compact, and giving a sumptuous entertainment to his friends, perfectly confident that fifteen years of his time were yet to run, one of his servants came and whispered to him that a tall lean person, dressed in a black worn-out coat, wanted to speak with him : he added, that the person had something *extraordinary* in his appearance. The hearing this message, and the account given by the servant, greatly alarmed the *Man*, in the midst of his entertainment ; he at once understood that the business was of such a nature that he must go and give personal answer. The *Devil* (for it was really he, as the *Man* had guessed) told him he wanted to speak with him in a private room ; and therefore informed him that he was come to *fetch him*. The *Man* expressed much surprise, and remonstrated with submissiveness, *My Lord*, your claim upon me, at this time, is quite contrary to our bargain : we have agreed for THIRTY YEARS ; and only FIFTEEN *this very day are elapsed*.—Very true, the *Devil* answered ; but there have elapsed fifteen years of *days* and fifteen years of *nights*. Does not that compleat the number of thirty ?—With all due deference I think quite differently, the *Man* replied ; I never heard, in all my life, of such a method of *computing time* as that mentioned by your Lordship.—I cannot help that, the *Devil* rejoined ; it is the mode of reckoning which we now and

M 2

have

have always used in *Hell*.—Saying this he snatched him off; and the *Man* never was seen any more.”

Such is the manner, in which M. De Lolme treats the tax upon window-lights.

BEAUTIFUL SONNET.

Translated from EMANUEL SWEDENBORG'S *Ludus Heli-conius*; written when he was a young Man.

AS I saw fair *Delia* walk alone,
 The feather'd snow came softly down,
 As Jove descending from his tow'r,
 To court her in a silver show'r;
 The wanton snow flew to her breast,
 As little birds into their nest;
 But overcome with whiteness there,
 From grief dissolv'd into a tear;
 Thence falling on her garment's hem,
 To deck her froze into a gem.

E P I T A P H

On TWO SISTERS (TWINS) BURIED TOGETHER.

FAIR marble, tell to future days,
 That here TWO virgin SISTERS lie,
 Whose LIFE employ'd each tongue in praise,
 Whose DEATH drew tears from ev'ry eye.
 In stature, beauty, years, and fame,
 Together as they grew, they shone;
 So much ALIKE, so much the SAME,
 Death quite mistook 'em both FOR ONE.

FOREIGN

FOREIGN AND DOMESTIC NEWS.

APRIL 5.

A GREEABLE to notice given in the last Magazine, page 45, concerning the pretended discovery of the *perpetual motion*, the following is inserted as an explanation of the real principles on which the motion is produced.

This *PRETENDED perpetual motion* is exhibited in a small parlour, (with a fire in the room,) on a claw table, which is fastened to the floor. The wheel is placed in a round box, or case, about 18 inches over, and about 12 deep, covered with a glass of the form of a bell, through which you see the wheel (or rather fly) move. The cover has a knob, or handle, in the middle, with a hole through the center of it, about $\frac{3}{4}$ of an inch diameter. The wheel, which is about twelve inches over, runs horizontally, suspended on a fine center, to avoid friction as much as possible. On the rim, or extreme part of the wheel, are fixed a number of vanes, or sails, similar to those of a common windmill. The pillar and claw of the table are made hollow, and placed over a hole which passes through the floor into the cellar, the window of which is kept open, in order to keep up a free circulation of air, which is occasioned by the fire rarefying the air in the room. The air thus passes through the floor, claw, and pillar of the table, until at length it escapes out of the hole at

the top of the glass; and in it's passage is directed to strike the oblique sails, which is the cause of motion to the wheel, which is concealed by a false cover, but room left near the axis, to admit a free passage for the air. Above this cover is a cock, which receives the upper pivot of the wheel, and passes through about an inch. On this pivot, above the cock, is fixed a fly with many arms, and wings at the extremity of each, to prevent the motion being irregular. The inventor asserts, the machine will go until worn out, without stopping:—I admit the fact, so long as there is a fire in the room, and every avenue stopped against the admission of air, except through the table, &c. —but stop the hole in the glass, and the crack in the box or case above the table, and you will immediately find the wheel stop, as a windmill after the wind ceases to blow, or a water-wheel when the stream ceases to run.

The above account is inserted to prevent imposition on the public.

Poultry.

T. W.

APRIL 6.

At two o'clock on Wednesday, his Serene Highness Prince Charles, Landgrave of Hesse Rhinefield, arrived at St. James's, where he was introduced to his Majesty by the Lord in waiting, Sir C. Cotterel Dormer assisting as Master
of

of the Ceremonies, and had an audience of the King, which lasted near an hour. The above Prince is only third in rank to the other Princes of Hesse. His principality is very small, and his revenue not more than 15,000*l.* a year. His Highness is first cousin to the King of Sardinia.

The States of Brabant have finally determined that the citadel of Antwerp shall be demolished before the 24th of June.

The National Assembly of France have abolished their East India company. They consider, that the liberty of the seas is the common tie of nations to one another; that any shackles thrown on the commerce of individuals cannot but be prejudicial to industry; that the destructive system of monopoly, collecting together the principles of motion and life into a small part of the body politic, leaves a languor and inertness in all the rest. The exclusive privilege for trading to India, granted to a Company in 1785, and 1786, is therefore to be revoked, and every Frenchman is to have free liberty to trade in India.

APRIL 11.

Dresden, March 28. Yesterday Count de Hartzfeld had a public audience of the Elector in the character of Ambassador Extraordinary from the Elector of Mentz, as Arch-Chancellor of the Empire, to notify the vacancy of the Imperial Throne, and formally to invite his Electoral Highness to appear at Franckfort, in person, or by

proxy, on the 1st of July next, in order to proceed to the Election of a new Emperor.

APRIL 17.

Yesterday in the House of Commons, agreeable to the order of the day, Mr. Sheridan made his promised motion on the late tobacco bill. The debate was conducted with animation on each side, and the house, after sitting till half past three in the morning, divided on the question, when there appeared

For the repeal	147
Against it	- 191

Majority 44

APRIL 23.

Vienna. The dispositions of the Imperial armies for the ensuing campaign are as follows:

Marshal Laudohn heads an army of 100,000 men, now assembling on the frontiers of Silesia. This is to be the main army.

Prince Hohenloe is to have under him a corps of 30,000 men in Moravia.

Another body of the same number is to be under the Count De Collered in Galicia.

The two last corps are to concentrate and unite if possible.

Van der Mersch, the late Patriotic Commander of the troops in the Belgic provinces, has experienced fatally the instability of popular approbation. He, who was so lately the idolatrous object of public worship, is now humbled from his high state, and delivered up for his enemies to

scoff at. He is a prisoner at Antwerp! a city where the power of his political foes is sufficient to command momentarily his extinction, whenever it may suit their intrigues.

D U E L.

Edinburgh, April 15. Yesterday afternoon a duel was fought between Sir George Ramsey, of Bamff, and Captain M'Rae, of Marionville.

Capt. M'Rae received the first fire, and had a slight graze on the right side. Upon returning the fire, the Captain's ball lodged in Sir George's thorax; and he died soon after.

APRIL 26.

Friday the melancholy intelligence was received at the Admiralty of the loss of his Majesty's sloop, the Guardian, bound to Botany Bay with stores, on the 25th December last, by striking on a shoal of ice in the night of the 23d.

PRICES OF STOCKS.

Bank Stock 186 $\frac{5}{8}$
 India Bonds 5l. 17s.
 3 per C. Red. 79 $\frac{7}{8}$
 3 per C. Conf. 80 $\frac{5}{8}$
 5 per C. An. 120 $\frac{7}{8}$
 Conf. May 79 $\frac{5}{8}$
 South Sea Stock 90 $\frac{1}{4}$
 Navy & Vict. Bills $\frac{1}{2}$
 Exchequer Bills 42s. prem.
 Tontine 101 $\frac{1}{2}$
 Lot. Tickets 8s. 6d.
 Irish Lottery 7l. 4s.

PROMOTIONS.

The King has been pleased to grant unto Sir Alexander Hood, Knight of the Bath,

the office or place of Rear Admiral of Great Britain, in the room of George Darby, Esq. deceased.

The King has been pleased to confer on the Right Honourable Lord Henry John Spencer, His Majesty's Secretary of Embassy to the States General of the United Provinces, the character of His Majesty's Minister Plenipotentiary to their High Mightinesses.

The King has also been pleased to appoint James Duff, Esq. to be His Majesty's Consul at Cadiz, in the room of Josiah Hardy, Esq. deceased.

BANKRUPTS.

Jasper Sprange, of Tunbridge Wells, in Kent, bookseller.

William Taylor, of Hemel Hempstead, Hertfordsh. shopkeeper.

Miles Barber, of Lothbury, London, merchant.

John Greenway, of Dronfield, Derbyshire, merchant.

Daniel Ward, of Catherine-street, Strand, taylor.

William Baker and William Burch, of Croydon, Surry, callico-printers.

Thomas Wilbraham, of Chester, cheese-factor.

John Duke, of Bolton upon Dearne, Yorkshire, linen-dra-per.

Richard Gardner, of Castle Cary, Somersetshire, linen-dra-per.

John Ridehalgh, of Colne, Lancashire, woollstapler.

Thomas Whittell, of St. James's Market, Middlesex, butcher.

Alex.

Alexander Brodie, of Ely-place, Holborn, wine-merchant.

William Lingham, of Worcester, linen-draper.

John Molloy, of the Two Blue Posts, Old Bond-street, Piccadilly, Victualler.

Thomas Trollope, of Paddington-street, St. Mary-le-bone, dealer.

BIRTHS.

At the Deanery, St. Paul's Church-yard, the Lady of the Bishop of Lincoln, of a son.

The Lady of Sir Henry St. John Mildmay, Bart. of Dogmersfield-park, of twins, both daughters.

MARRIAGES.

At Kingclere, Hants, Mr. Richard Duckett, a gentleman, of the advanced age of 81, to Miss Winifred Webb, aged 18, an amiable young lady, with a fortune equal to her accomplishments.

Mr. John Thomas, linen-draper, Bridge-street, Westminster, to Miss Reid, daughter of — Reid, Esq. Captain in his Majesty's navy.

Samuel Frederick Milford, Esq. of Exeter, to Miss Sophia Fokkett, second daughter of the late Joseph Fokkett, Esq. of Moore-place.

Mr. Spinkes, gent. to Miss Hall, of the Strand.

James Harrison, Esq. to Miss Hervey, daughter of Robert Hervey, Esq. of Sevenoaks.

Mr. John Gray, of the Pacquett Inn, in Manningtree, to

Miss Eliz. Wall, of Sproughton, Suffolk.

DEATHS.

At his house in Cavendish-square, George Darby, Esq. Vice-Admiral of the Red, and Rear-Admiral of Great-Britain. The Admiral, in his will, directed that he should be buried in a *patent cast-iron coffin*, on account of its superior strength and durability.

At her house at Hackney, Mrs. Eliz. Wright, a widow lady of large fortune, in the 67th year of her age. Her loss will be sincerely regretted by the poor and needy, to whom she was truly a friend indeed.

Of the small-pox, at the Countess Dowager of Huntingdon's, Lord Hastings, only son of Mr. Hastings, of Folkestone, now Earl of Huntingdon.

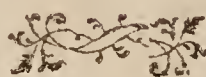
The Right Hon. the Countess of Fauconberg, at the Earl's house, in George-street, Hanover-square.

At Peterhead, the Right Rev. Mr. Robert Kilgour, the oldest Bishop in the Scotch episcopal church.

At Clifton, in the 100th year of his age, Anthony Deane, Esq. late of Whittington, Worcestershire.

At his father's house, in Sloane-street, Chelsea, in the 27th year of his age, Mr. Thomas Spence Duché, son of the Rev. Jacob Duché, late chaplain to the Asylum, and formerly of Clare-hall.

Mr. Ralph Ayre, printer, Bridges-street, Covent-Garden.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, *GRAND MUSEUM* OF
Intellectual, Rational, and Scientific Truths.
For M A Y, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom the Communications of ingenious Persons (POST-PAYD) will be received, and immediately transmitted to the Editors. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Booksellers, Stationers, and Newscarriers, in Town and Country.

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TO CORRESPONDENTS.

THE Subject which our Correspondent *J. B.* wishes to have considered, shall be introduced in a future Number; and then we hope the Distinction between Divine Permission and Divine Appointment will be pointed out in a Manner at once satisfactory to him, and instructive to the rest of our Readers.

M. B.'s Opinion concerning the Ebbing and Flowing of the Tide, coincides with the Sentiments of the best Writers on the Subject, who have demonstrated that it is occasioned by the Action of the Sun and Moon upon the Waters, as well as by the Revolution of the Earth round it's own Axis.

The Favour of *A. W.* is come to Hand.

We are very far from being offended with the free Remarks of *Miriam Neale*, of Aldbourn, in Wiltshire; but are rather surprized that he should venture to threaten us with "the Loss of future Bliss, as the certain Consequence of embracing the Doctrines of Swedenborg." As to the Danger into which he apprehends this Work will bring the present established Faith, we have only to say, let every one judge for himself, and make Choice of that Faith, which appears to him most consistent with the Scriptures, and with sound Reason.

The Question proposed by *J. M.* of Somerford, near Wolverhampton, concerning the Number 666, in the 13th Chapter of the Revelation, shall be taken into Consideration in a future Number.

Agreeable to the Request of many of our Readers, it is our Intention, for the future, to discontinue the News of the Month, and in it's Place to substitute other Matter of a more useful Nature.

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*An ACCOUNT of the true NATURE of HEAVEN, and
HEAVENLY JOY.*

[Continued from p. 62.]

A Certain spirit asked me, whether I knew how he might enter into heaven; to whom it was given me to reply, that it belongeth to the Lord alone, who alone knoweth the state and quality of every one, to give admission into heaven. This is the case with several, on their first entrance into another life, that they are inquisitive only how to be admitted into heaven, being in utter ignorance of the nature of heaven and of heavenly joy, that heaven consisteth in mutual love, and that heavenly joy is the joy thence derived: wherefore in consideration of this their ignorance, they are first informed what heaven is, and what heavenly joy is, even by lively experience. A certain spirit; on an occasion of this sort, who at his first entrance

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into another life expressed a great desire to be admitted into heaven, had his interiors opened, in order that he might perceive the nature and quality of heaven, and be made sensible of heavenly joy ; but no sooner did he feel the heavenly influx, than he began to cry out in great agony, praying earnestly to be delivered, and declaring that he should die if his pain was not removed ; wherefore his interiors were closed towards heaven, and he was thus restored to himself again. From this instance it may appear with what stings of conscience, and with what uneasiness they are tortured, who are but in a small degree admitted into heaven, if they be not prepared to receive the heavenly influx.

Certain others also were desirous of going into heaven, who were in like manner ignorant of the nature of heaven, and it was told them, that to go into heaven, unless they were principled in a faith grounded in love, was as dangerous as to walk into a fire : still, however, they persisted in their desire ; but when they came to the outermost verge of heaven, or to the inferior sphere of angelic spirits, they were so affected, that they instantly cast themselves headlong down again. Hereby they were instructed how dangerous a thing it is even to approach towards heaven, before the spirit is prepared by the Lord to receive the affections of faith.

A certain spirit, who during his life in the body had made light of adulteries, was, agreeable to his desire, admitted to the verge of heaven ; but when he was come thither, he began to be tortured, and to smell as it were the stench of a dead body arising from himself, which was intolerable ; it also appeared to him that to advance further would be attended with most fatal consequences to him ; wherefore he threw himself down headlong to the earth beneath, where he was enraged at himself, to think that he

should be made sensible of such exquisite tortures at the verge of heaven, by reason of coming into a sphere which was opposite to adultery. This spirit is amongst the unhappy.

Almost all who come into another life are ignorant of the nature of heavenly blessedness and felicity, by reason of their ignorance respecting the nature and quality of internal joy, of which they form a judgment merely from corporeal and worldly pleasures and satisfactions; wherefore what they are ignorant of they think can have no existence, when nevertheless bodily and worldly joys, compared with such as are internal, are respectively of no account, and rather to be considered as impure and filthy; wherefore the upright and well-disposed spirits, who are unacquainted with the nature of heavenly joy, as a means of their instruction herein, are introduced first to a sight of paradisiacal scenes which exceed every idea of the imagination, concerning which, by the divine mercy of the Lord, more will be said in a future part of this work; as soon as they are introduced, they immediately fancy that they are come to a celestial paradise, but it is given them to understand, that this is not true celestial happiness, wherefore they are let into interior states of joy, rendered perceptible even to the very inmost ground of their spirits; afterwards they are conveyed to a state of peace perceptible also to the same inmost ground, in which state they confess that what they experience is above all expression or conception. Lastly they are let into a state of innocence, which is in like manner rendered perceptible to the same inmost ground. Hereby it is given them to know what spiritual and celestial good truly is, and in what it consisteth.

Certain spirits, who were ignorant of the nature of heavenly joy, were unexpectedly raised up into heaven, being previously reduced to a state which rendered them
capable

capable of such elevation, by means of a sleep or stupor being induced on the corporeal frame, and on the imagination: it was given me to hear one of them discoursing in that state, who said, that he now for the first time was made sensible how great were the joys of heaven; and that he had been much deceived in entertaining other ideas on the subject, for that since he had a perception of the joys communicable in the inmost ground of his own spirit, he found them infinitely transcending the highest gratifications of the bodily life, which comparatively seemed as filth and uncleanness.

They who are taken up into heaven, for the sake of knowing the nature and quality thereof, are either reduced to a state of sleep or stupor, as to the bodily frame, and the imaginative powers, (inasmuch as none can enter into heaven until they are stripped of such things as they derive from this world,) or they are encompassed with a sphere of spirits, by whose influence such things as are impure, and which might occasion disagreement, are miraculously tempered. In some cases the interiors are opened; and thus they are introduced to heaven by various processes accommodated to the life and dispositions of every particular spirit.

There are different degrees [of life and joy,] but the inmost of one degree scarce reacheth to the outermost or middle of another; and further, when any one receiveth his own inmost [ground or principle of life], he is then in possession of his own heavenly joy, and cannot bear an interior degree, but would find it most painful.

Certain spirits being admitted to the sphere of innocence in the first heaven, and discoursing with me whilst in that state, confessed, that their joy and gladness were of such a nature as could not be conceived; yet this was only in the first heaven, for there are three heavens, and a state of innocence in each, with it's innumerable varieties.

[To be continued.]

An

*An ESSAY on the COMMUNICATION between the
SOUL and BODY.*

[Continued from p. 57.]

WH O does not, or at least may not know, that the blessings of divine love and of a true saving faith, are the gifts of the God of love and truth; do proceed from him by way of influx into the souls of Christians; are intellectually experienced in their minds; and flow from their thoughts into their words, and from their wills into their actions? And that this is the source and procedure of spiritual influx, shall be made appear in the following articles. I. That there are two distinct worlds, the one spiritual, in which are spirits and angels; the other natural, inhabited by the human race. II. That the spiritual world did exist and does subsist proximately from it's own spiritual sun, and the natural world in like manner from it's own natural or material sun. III. That the sun of the spiritual world is (as to it's essence) pure love from Jehovah God, who is in the midst thereof. IV. That from this sun proceed heat and light, and that as the heat proceeding from it is in it's essence love, so the light proceeding from it is in it's essence wisdom. V. That both this heat and this light communicate with man by influx, the heat with his will, therein producing the good of love, and the light with his intellect, therein producing the truth of wisdom. VI. That this heat and this light, or this love and this wisdom, are emanations from God in one conjunctive influx [influence] into the soul of man, and through it [the soul] into his mind, affections, and thoughts; and are from thence derived into his corporeal senses, speech, and actions. VII. That the sun of this natural world is pure material fire, and that from or by this sun did exist and
does

does subsist this our world of nature. VIII. Hence it follows, that whatever proceeds from this material sun, considered in itself, must be void of life. IX. That the spiritual principle invests itself with material nature, as man does himself with his garment. X. That Spirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural. XI. That the reception of this influx is according to the state of love and wisdom in man. XII. That the human understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and the human will, if the life be good, be kindled into a flame of seraphic love; but then such an elevation of love can only take place, where the will and practice are conformable to the dictates of wisdom in the understanding. XIII. That the case is quite otherwise with the brute creatures. XIV. That there are three degrees of order, both in the spiritual and in the natural world, hitherto unknown, according to which the laws of influx have their operation. XV. That the ends proposed, (or that for the sake of which any thing is done) as they are first in the intention, so are they first in order: in the second degree of order, are the causes or means used to accomplish those ends: and in the third degree of order, are the effects, or the accomplishment itself. XVI. That the nature and process of spiritual influx may be elucidated from the foregoing principles, which shall now be distinctly but briefly considered.

I. That there are two distinct Worlds, the one Spiritual, in which are Spirits and Angels; the other Natural, inhabited by the Human Race.

That there is a spiritual world inhabited by spirits and angels, and that of a very different nature and constitution from that we live in here, is a truth much doubted of by many,

many, even in the christian world, and that because no angel has come down from heaven to declare it unto them, and no man, whilst in the body, hath ascended up and seen it. And therefore, that ignorance in this particular may no longer be pretended by such for an excuse of their unbelief; and lest, by a most fatal delusion, they should fall into that species of atheism which ascribes all to nature, the Lord hath been graciously pleased to give me a view in spirit, both of the heavenly and hellish kingdoms, so that I can, from sight and experience, declare that there are two worlds intirely distinct from each other, the one in which all things are spiritual, and therefore called the spiritual world; the other in which all things are natural (material), and therefore called the natural world; that spirits and angels live in the world that is accommodated to their condition of existence, as men do in that which is proper to them; and also that every man passes through death from the one to the other, in which he continues to live to all eternity. This declaration concerning both worlds is premised, that the doctrine of influx, now before us, may be opened in it's true ground and principle, for the spiritual world influences and actuates the natural world throughout, as well in respect to men as beasts, and is also the principle of vegetation in trees, plants, and all vegetables.

[To be continued.]

On the SPIRITUAL SENSE of the SCRIPTURES.

*In Answer to the SECOND OBJECTION made by a
MEMBER of the OLD CHURCH.*

IN page 32 of our first Number, the second objection urged against the writings of Emanuel Swedenborg is the following:

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“I ob-

“ I object to his spiritual sense of the scriptures, because it seems to set aside the letter, which I have always been taught to understand in it's plain and obvious sense.”

This objection we will now endeavour to remove, by considering the subject in the following order: 1. It will be proper to state what is meant by the spiritual sense, which is asserted to be in every part of the Word. 2. Shew that it is by virtue of that sense, that the Word is of divine inspiration, and holy in every single expression. And 3dly, We will adduce a few examples to prove, that without an internal or spiritual sense the Word in many parts would be trifling, whimsical, and unworthy it's Divine Author.

I. We are first to shew, *what is meant by the spiritual sense.* The spiritual sense is not that which arises from a learned and laboured investigation of any particular part of the Word, either in reference to historical facts, or moral duties, for this is only the literal sense. But the spiritual sense is something within the sense of the letter, just as the soul is in the body, or as the mind of a man is in his countenance; and it is this sense in which the angels understand the Word, while man perceives only the letter.

Whatever proceeds from the Lord, descends through three degrees, which are termed *celestial*, *spiritual*, and *natural*: the first is called *celestial*, because it has reference to divine good; the second *spiritual*, because it relates to divine truth; and the third *natural*, because it is derived from both the others, and contains them within it. Thus the Divine Proceeding, when it is in it's last degree, is in it's fulness. Such is the nature and quality of the Word; in it's last sense it is natural, in it's interior sense it is spiritual, and in it's inmost sense it is celestial, and in each sense it is divine. The distinction, however, between these degrees can only be known by the science of correspondences,

spondences, for the natural degree corresponds with both the spiritual and celestial.

II. We are now to shew, *that it is by virtue of the spiritual sense, that the Word is of divine inspiration, and holy in every expression.* This in some measure appears from what has been already advanced ; but let us pursue the subject a little further. In the Word mention is made sometimes of Egypt, sometimes of Ashur, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog ; now if it be not known that by those names are signified the things of heaven and of the church, a reader may easily be led erroneously to suppose, that the Word treateth much of nations and of people, and but little of heaven and the church, consequently much of earthly things, and little of heavenly things ; but when he is acquainted what is signified by those nations and people, and by their names, it is possible he may then come out of error into truth. So in like manner, when a reader observeth that so frequent mention is made in the Word of gardens, groves, forests, and also of the trees thereof, as the olive, the vine, the cedar, the poplar, and the oak ; and also of lambs, sheep, goats, calves, and oxen ; and further, of mountains, hills, vallies, fountains, rivers, and several other things of a like nature ; if he be not acquainted with the spiritual sense of the Word, he must needs believe that such things have merely a literal signification : for he doth not know that by a garden, a grove, and a forest, are meant wisdom, intelligence, and science ; that by an olive-tree, a vine, a cedar, a poplar, and an oak, are meant the goodness and truth of the church, under their different characters of celestial, spiritual, rational, natural, and sensual ; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection ; that by mountains, hills, and vallies, are meant things appertaining to the church,

in their several degrees of superior, inferior, and lowest; also that by Egypt is signified science, by Ashur reason, by Edom what is natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of truth and good, by Gog external worship without internal; but when he knoweth these things, he may then think, that the Word treateth only of things celestial, and that those terrestrial things are merely the subjects that contain them.

From what has been said it may plainly enough appear, that there is not a single expression in the Word, but what has a spiritual signification distinct from the letter.

III. In corroboration of the foregoing observations, we will now adduce a few examples to prove, *that without an internal or spiritual sense, the Word in many parts would be trifling, whimsical, and unworthy it's Divine Author.* Jeremiah the prophet was commanded "to buy himself a girdle, and put it on his loins, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole of the rock," Jer. xiii. 1 to 7. Isaiah the prophet was commanded "to loose the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and bare-foot three years," Isaiah xx. 2, 3. Ezechiel the prophet was commanded "to make a razor pass upon his head and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in wings, and at last to cast them into the midst of the fire," v. 1 to 4. The same prophet was commanded "to lie upon his right side and his left 390, and 40 days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem," and

“and besiege it,” Ezech. iv. 1 to 15. Hosea the prophet was twice commanded “to take to himself a whore to wife,” Hosea i. 2 to 9. Chap. iii. 2, 3; with several other things of a like nature.

Many more passages might be quoted, particularly from the Levitical law, of a nature so singular and extraordinary, that we judge it next to an impossibility for any person to attach a rational sense to them, if he confines himself to the letter alone, distinct from a spiritual meaning. But we trust the above are sufficient to convince every reflecting mind, that if the Word be indeed holy and divine, (as most assuredly it is,) it must be possessed of an interior signification, widely different from what appears in the literal sense, in order to be worthy of its divine author. The truth is, that nothing was enjoined, be it ever so minute or apparently strange, but what was significative of somewhat appertaining to the Lord, to heaven, and to the church.

We hope no reader will think, that by giving the Word an internal sense we derogate in the smallest degree from the letter. On the contrary, is it not very evident, that hereby the letter is rather honoured and exalted? If we suppose, that to a man's body is united a spirit, which gives life and animation unto it, surely this can be no disparagement to his body, since without such union it would be no better than a mere lump of corrupted clay. The case is just the same with the holy Word; without a spiritual or internal sense it would be no other than a dead letter, possessing no more virtue than any other book: whereas with that sense it contains every thing conducive to the wisdom and happiness both of angels and men; for our Lord says, “The words that I speak unto you, they are *spirit*, and they are *life*.” John vi 36.

The next objections which we have to answer, concerning the *non-resurrection of the material body*, and the assertion that

that all the angels and devils were once men, being of equal importance with the foregoing, we must therefore defer entering upon them till the next Number.

*An ACCOUNT of INFANTS, or LITTLE CHILDREN,
in HEAVEN.*

[Continued from p. 65.]

IT has been shewed to me by a manner of communication common in the other world, what kind of idea infants have of the objects they see; and it was found, that they all appeared to them as having life, from whence the idea of life became joined with all their thoughts. It appeared also to me, that children here on earth have much the same ideas in all their little diversions, as not having yet attained, like those of a more advanced age, to know by reflection what it is to want life.

It has been said above, that all little children are by disposition and genius distinguished into celestial and spiritual respectively: now they of the former class are easily known by this, viz. that there is something soft and gentle in all they think, say, and do, as if it spontaneously flowed from a principle of good within, of love to the Lord, and to other little children; whereas the latter shew not the like softness, but something quick and smart in all their behaviour. The like also appears in their resentment, and other ways.

Many may think that little children keep their state in heaven, and so continue children among the angels; and they who know nothing of the nature of angels may be confirmed in this mistake, by seeing angels painted and carved in the churches: but the matter is quite otherwise; for as understanding and wisdom are essential to an angel, so children, being destitute of these, though among the angels, yet are not of their number; but as soon as they have attained thereto, they then first become angels; and then, which

was matter of wonder to me, they no longer appear as children, but as adults, having, through wisdom, changed the infantile genius and character for that which is angelical. That children in heaven, when perfected in understanding and wisdom, appear in the form of adults, or as youths, is because understanding and wisdom is their true spiritual food; and what is nourishment to their minds, serves for the same to their bodies also, and this by correspondency; for the form of the body [with respect to all in the other world] is the form of the spirit within. It is here to be noted, that in heaven children advance not in their external form and appearance beyond youth, or the flower of their age, but stop there for ever:* that I might know this for certain, it was permitted me to converse with some that were educated in heaven as children, and grown up; and also with some others whilst they were children, and with the same afterwards when they had attained to their flower of youth; and from both I received information concerning their progression in life from state to state.

Innocence is the receptacle of all heavenly good things, and therefore the innocence of little children is the plane or ground of all their affections for good and truth, and consists in a resigned submission to the government of the Lord, and a renunciation of man's own will, who is only so far in innocence as he is remote from self, and so far only is he in the Lord, or partakes of his righteousness and merits: but the innocence of little children is not genuine innocence because void of wisdom; for genuine innocence is wisdom, and so far only is any one to be reputed wise, as he is resigned to the will of the Lord, or is content to be under his guidance: and therefore children are conducted from their primary external innocence of infancy, to that internal in-

nocence

* The flower of youth here meant, is with young men about the age of eighteen, and with young women about fifteen.

nocence of wisdom, which crowns their education and progress; and when they have attained to this, their former external innocence, which was the ground of the latter, is joined with it, and so they become perfect children or angels. The innocence of children was imaged to me by the representation of a child in wood, with scarce any thing of life in it, but which was vivified gradually, answerably to the progress of children in their knowledge of truth, and their affection for good; and afterwards I had a representation of genuine innocence in a very beautiful child quite lively and naked: for the innocents which are in the inmost heaven, and as such nearest to the Lord, appear as little children, and some of them naked; for innocence is represented by nakedness without shame, as we read of the first man and his wife in paradise, Gen. ii. 25; but when they lost their innocence, they were ashamed because of their nakedness, and hid themselves, Chap. iii. 7, 10, 11. In a word, the more the angels excel in wisdom, the higher is their degree of innocence; and the higher their degree of innocence, the more do they appear to one another as little children: hence it is, that infancy in the Word signifies innocence.

[*To be continued.*]

REMARKS on the generally-received DOCTRINE of the TRINITY, as consisting of THREE DIVINE PERSONS.

[Continued from p. 54.]

IT is a fundamental doctrine of the present Christian Church, on which depends every other in the whole system of modern theology, that there is a Trinity of Three Divine Persons existing from eternity; but how plain is it to see, that in this mystery, representing Three Divine Persons, and yet but One God, and this One God not as One Person, reason hath nothing to do, but is lulled to sleep, still compelling the mouth to speak like a

parrot

parrot without meaning! And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate things? Or when the mouth speaketh what the reason contradicteth, what are such words but the offspring of folly and infatuation? At this day, with respect to the Divine Trinity, human reason is bound, like a man tied hand and foot in a prison, and may be compared to a vestal virgin buried alive, for letting out the sacred fire; when nevertheless a Divine Trinity ought to shine like a lamp in the mind of every member of the church, since God in his Trinity, and in his Unity, is all in all in every thing that is holy either in heaven or the church. But to make one God of the soul, another of the body, and a third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead and murder him?

That a Trinity of Divine Persons existing from eternity is a Trinity of Gods, appears evidently from these passages in the Athanasian Creed, "*There is one Person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three Gods, or three Lords, but one God, and one Lord; for as we are compelled by the Christian Verity to ACKNOWLEDGE every Person BY HIMSELF to be God and Lord, so are we forbidden by the Catholic Religion to SAY there be three Gods or three Lords.*" This creed is received by the whole christian church, and from it is derived all that at this day is known and acknowledged concerning God. Every one who readeth this creed with his eyes open may perceive, that a Trinity of Gods was the only Trinity thought of by those who composed the Council of Nice, whence this creed, as a posthumous birth, was introduced into the church. That a Trinity of Gods was not only thought of by the members of the Nicene Council, but that the same Trinity is still received

throughout all christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays an implicit obedience. From the words of this generally received doctrine concerning God, it is as clear and transparent to the sight, as water in a cup of crystal, that there are three Persons, each whereof is Lord and God; and also, that according to Christian Verity men ought to confess, or acknowledge, each Person singly to be God and Lord, but that Religion, or the Catholic or Christian Faith forbids to say, and make mention of, three Gods and three Lords; and thus that verity and religion, or truth and faith, are not one and the same thing, but two different things in a state of contrariety to each other. It is asserted indeed, that there are not three Gods, and three Lords, but one God, and one Lord; but this assertion was plainly added to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three Gods? And who doth not see a manifest contradiction in this palliating assertion, that although there are three Lords and three Gods, yet they are not three, but one? Whereas had they said, that Divine Essence belongeth to the Father, and to the Son, and to the Holy Ghost, and yet there are not three Divine Essences, but only one individual Essence, the mystery in this case would have been easily explained, whilst by the Father men had understood the all-begetting Divinity, by the Son the Divine Humanity thence originating, and by the Holy Ghost the Divine Proceeding, which three are constituent of one God; or if the Divinity of the Father had been considered as the soul of man, the Divine Humanity as the body of that soul, and the Holy Ghost as the operation proceeding from both; in this case three essentials are understood as belonging to one and the same Person, and therefore as constituting together one single individual Essence.

EXPLANATION of EZEKIEL xxxix. 17 to 20.

A GREEABLE to our promise in the last Number, p. 74, we here insert an explanation of the above passage, according to it's spiritual sense, which indeed appears to be the only sense in which it can have any meaning. We will transcribe the words themselves.

“ Thus saith the Lord God, Speak unto every feathered
 “ fowl, and to every beast of the field, Assemble yourselves,
 “ and come, gather yourselves on every side to my sacrifice
 “ that I do sacrifice for you, even a great sacrifice upon the
 “ mountains of Israel, that ye may eat flesh, and drink
 “ blood. Ye shall eat the flesh of the mighty, and drink
 “ the blood of the princes of the earth, of rams, of lambs,
 “ and of goats, of bullocks, all of them fatlings of Bashan.
 “ And ye shall eat fat till ye be full, and drink blood till ye
 “ be drunken, of my sacrifice which I have sacrificed for
 “ you. Thus ye shall be filled at my table with horses
 “ and chariots, with mighty men, and with all men of
 “ war, saith the Lord God.”

In the spiritual sense this passage treats of the restoration of the church. The great sacrifice upon the mountains of Israel, signifies all things relating to it's worship. The feathered fowl denotes the intellectual principle in man, and the beasts of the field signify whatever has relation to the affections of his will. Their being invited to the sacrifice, signifies that in the New Church the understanding will be enlightened, and the affections of the will regulated. By the flesh and fat, which they are to eat, is signified the good of love which they will appropriate, and make manifest in their lives; and by blood is meant truth proceeding from good, which will enlighten their understandings, and direct them in the practice of holiness. The great abundance of goods and truths is described by their eating flesh and fat till they are full, and drinking blood till they are drunken:

wherefore it is said, "Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war;" for by horse is signified the understanding of truth, by chariot doctrine, and by men of war truth combating against falsehood, and destroying it.

Every person of common understanding may see, that by flesh and blood in the above passage are not meant flesh and blood; as that they are in reality to eat the flesh of the mighty, and drink the blood of the princes of the earth, &c. for how could this be called the sacrifice, or, as in Rev. xix. the supper of the great God? By the flesh of the mighty then we are to understand good affections, by the princes of the earth the principal truths of the church, and by their blood spiritual nourishment from those truths. Flesh and blood, or bread and wine, in the holy supper, have also the same signification. By rams, lambs, goats, bullocks, fatlings of Bashan, are signified all things relating to innocence, love, charity, and goodness; fatlings of Bashan denote the good affections of the natural man from a spiritual origin.

But as some of our readers may wish to see the above explanation confirmed by other parts of the Word, we will therefore adduce the following passages as undeniable evidence to support this method of interpretation. In Hosea ii. 18, it is said, "In that day will I make a covenant for them with the *beasts* of the field, and with the *fowls* of heaven, and with the *creeping things* of the ground." To make a covenant with the beasts, fowls, and creeping things, means that the Lord will be conjoined to man with the affections of good signified by beasts, with spiritual truths signified by fowls, and even with the lowest natural affections signified by the creeping things of the ground.—What man in his senses can suppose, that Jehovah will enter into a solemn compact or covenant with wild beasts, birds, and serpents?

Again, in Zechariah xii. 4. "In that day, saith Jeho-
" vah,

“ vah, I will smite every *horse* with astonishment, and his
 “ rider with madness ; and I will open mine eyes upon the
 “ house of Judah, and will smite every *horse* of the people
 “ with blindness.” Here the vastation or destruction of the
 former church is described by smiting every horse with
 astonishment, or more properly with stupor, and his rider
 with madness, and every horse of the people with blindness ;
 and the establishment of a new church is signified by open-
 ing his eyes upon the house of Judah. A horse signifies
 here, as before, the understanding of truth ; and his rider
 means the affection of spiritual truth, whence the under-
 standing is derived. By the above passage therefore is
 meant, in the spiritual sense, that the men of the former
 church have lost the true understanding of the scriptures,
 and that it will be restored in the new church.

In Gen. xlix. 11, prophesying of the Lord under the
 representative name of Judah, Jacob says, “ He washed
 “ his garments in wine, and his clothes in the *blood* of
 “ grapes.” Here the blood of grapes, and wine, signify
 divine truth. The same is also signified by the pure blood
 of the grape, in Deut. xxxii. 14.

We will bring yet another example from the Word, to
 prove what has been already asserted. In the second book
 of Kings, chap. ii. 12, and chap. xiii. 14, both “ Elijah
 “ and Elisha are called the *chariot* of Israel, and the *horse-*
 “ *men* thereof.” The reason of this was, because they both
 represented the Lord as to the Word ; and by chariot is
 signified doctrine from the Word, and by horsemen intelli-
 gence. In any other sense how absurd would it be to call
 a single man a *chariot* and *horsemen* !

From what has been said on the foregoing subject, we
 trust every intelligent reader will join with us in ascribing
 to the Word that sanctity and divinity it so eminently
 possesses by virtue of it's internal sense ; which, the more it
 is understood, cannot fail to be the more highly esteemed, as
 containing within it the hidden treasures of angelic wisdom.

To the EDITORS.

GENTLEMEN,

HAVING perused the first Number of your Work, and finding the liberal plan upon which it is conducted, I am thereby emboldened to lay before you the following parenthesis out of the Psalms, as I think a paraphrase upon it will be acceptable to the majority of your contributors, and to none more than

Your humble servant,

Deptford.

RICHARD COCKREL.

Psalm xlix. 8.

“(For the redemption of their soul is precious, and it ceaseth for ever.)”

* * * * *

IN order that the reader may be satisfied concerning the sense of the above verse, it will be proper for him to read the preceding part of the psalm, where he will find, (ver. 6,) that the words are spoken of “*them that trust in their wealth, and boast themselves in the multitude of their riches;*” that is, of those who abound in mere knowledges, or scientific truths, and are thereby confident of salvation, being, as they suppose, justified by faith alone. This is the case with too many in the present day, who make a flaming profession of religion, and think, because they are in possession of many gospel truths in the literal sense of the Word, that therefore they are the elected sons of God, and the certain heirs of eternal life. But of such it is said, (ver. 7,) “*None of them can by any means redeem his brother, nor give to God a ransom for him;*” by which we are to understand, that those who have confirmed themselves in the doctrine of faith alone,

alone, pay no attention to charity or a good life. To redeem a brother, means to obtain charity; and to give a ransom to God for him, signifies to sacrifice every selfish and worldly desire for the sake of love to the Lord, and charity to our neighbour. The mere solifidian, however, rejects this great point of christian duty, and cries out with Cain of old, "Am I my brother's keeper?" Thus, rather than part with his favourite system, he forfeits the benefit of future happiness: wherefore it follows, (verse 8,) "*For the redemption of their soul is precious, and it ceaseth for ever;*" that is, their salvation is of great price, and can be obtained by no less a sacrifice than of all that is near and dear to them; but in consequence of their not complying with the conditions of salvation, they fail of receiving the full blessings of redemption, and after death are irrecoverably lost.

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. Interspersed with occasional Remarks.

[Continued from p. 77.]

ACTION, an external form and representation of the will, just as *speech* is an external form and representation of the understanding.

The *actions* of men are more attended to than their *words*, for this reason, because the will is the real man, and the understanding only so far the man as it is united with the will. This likewise is the reason, why it is so often said in scripture, that man will be judged according to his works or *actions*. It is not enough that he merely wishes well, and thinks well; he must also *act* well upon all occasions; for by this means alone goodness and truth gain a form within him, and become implanted in his life.

There

There are three essentials necessary to constitute man, and to complete his existence: the first is his will, the second his understanding, and the third his operations or *actions*. These are formed successively, and afterwards exist together, or simultaneously. The will commences in the womb, and is gradually formed from the time of conception till the time of birth; the understanding then begins with the respiration of the lungs, and is successively formed till mature age; at which time, and not before, the *actions* determine the real quality of the man, because in them his will and understanding are united, and consequently the whole man is apparent, just as a tree is known by its fruit.

Good *actions* ought to be done by man in all appearance *as of himself*; nevertheless he should acknowledge and believe, as the truth is, that all good is from the Lord alone, and that the power so to do is a continual gift flowing from his divine mercy. Thus the *actions* of man, though of himself he be unable to do any thing that is good, become the medium of conjunction with the Lord, when all the praise and merit is ascribed to him.

Action and *re-action* are necessary to the existence of every created thing, whether animate or inanimate; for by this means a due equilibrium is preserved, wherein consist both spiritual and natural freedom.

ACTIVITY. An *active* life increases not only the powers of the body, but also those of the mind; while indolence is the destruction of both. If a man love his neighbour in a certain degree, and take the first opportunity of putting that love into *action*, he will then love his neighbour better than he did before, or in an higher degree; and will therefore be more ready to serve him on a future occasion, than if he had omitted the first *act* of benevolence. This is an invariable truth, provided the *act* proceed from disin-

disinterested motives ; the reason of which is grounded in this immutable law, That all influx is proportioned to efflux ; or in other words, That in proportion as man puts forth himself into *actual* uses, in the same proportion the life which flows into him from the Lord, becomes fixed within him, and forms a plane for the reception of more life. A life of *activity*, therefore, when under the direction of genuine wisdom, enlarges every faculty of the human soul, and at the same time capacitates man for the most noble and exquisite enjoyments.

ACTUAL evil is distinguished from that which is *hereditary*, just as the inclination to a thing is from the thing itself. No person is punished after death for *hereditary* evil, but only for those *actual* sins, of which he has been guilty. All *actual* evil in parents becomes *hereditary* in their children, and continually accumulates as it descends, every one adding something of his own to the general mass. This is the case with unregenerate persons ; but with the regenerate it receives a check, *actual* evil is removed, and *hereditary* evil tempered by the mercy of the Lord, so that the inclination to evil becomes less and less in their posterity. But neither *actual* nor *hereditary* evil can ever be entirely extirpated ; it may appear to be extirpated, and when speaking in general terms, we may say it is so ; but in strictness of truth it will remain to eternity, even in angels, though in a state of subjection and quiescence ; for it is said, “ The heavens are impure in the Lord’s sight, and he chargeth his angels with folly.”

ADAH and ZILLAH, the two wives of Lamech, signify a new church, *Adah* the internal of the church, and *Zillah* it’s external.

ADAM, not the first of men, but the first and most ancient church upon this earth ; consisting of perhaps thousands of men, and described in the Word by the man and

his wife Eve ; the man denoting the intellectual principle, and the wife the will principle. Their new creation or regeneration is described, in the first chapter of Genesis, by the creation of heaven and earth ; their wisdom and intelligence by the garden of Eden ; and the end of that church is signified by their eating of the tree of knowledge.

The sin of *Adam* consisted in believing that he knew good and evil, and possessed wisdom, of himself, and not from God. By the serpent's deceiving them, is meant that they were led to think so from the fallacy of the senses ; for man is so created, that he acts and thinks in all appearance as of himself. This appearance is granted him, in order that he may be an image and likeness of God ; but if from this appearance he actually believes, that he has any thing of life in himself, as his own property, in such case he averts his face from heaven to the world, and makes himself a God. This is what is meant by *Adam's* eating of the tree of the knowledge of good and evil, and this was the origin of evil. Whence it follows, that the men of the most ancient church, who in the beginning were the wisest of all, and in the end, by reason of the pride of self-intelligence, the worst of all, were not seduced by any serpent, but by self-love, there meant by the head of the serpent, which the seed of the woman, that is, the Lord, was to bruise.

It is a grand mistake to suppose, that hereditary evil, commonly called *original sin*, is merely the effect of *Adam's* eating the fruit of a particular tree in the garden of Eden ; and that this simple transgression has corrupted all mankind, who are supposed to be his descendants, and rendered them liable to eternal damnation. Hereditary evil, on the contrary, is that which every person receives from his immediate parents, and these again from their's ; as is evident from this single consideration, that the hereditary evil in

one person is not precisely the same as in another, but differs according to the complexions and characters of their respective forefathers: whereas, were it merely from one first man's transgression, then it would be alike malignant in all, and it's degree and quality the same in each individual. But this is not the case, and therefore the doctrine of original sin, as maintained both by Papists and Protestants, is not founded in truth.

[To be continued.]

REMARKS on ANIMAL MAGNETISM, and the DANGER of CONVERSING with SPIRITS.

AMONG the numerous persons who now practise *animal magnetism*, it is said, that certain individuals, who are more thoroughly initiated into the mysteries of that science, than the rest of their brethren, are in the habit of *conversing with spirits*, from whom they receive information as well concerning religious subjects, as concerning the nature of diseases and their cure. This conversation is carried on sometimes in their own persons, and sometimes through the medium of certain of their patients, whom they put into what is called a *crisis*; that is, they reduce them into such a state, that they have no longer the power of acting from their *own will and reason*, but become the *passive organs* for spirits to speak through. How this is effected, we shall not at present explain; but that such powers are possessed by some particular men, however strange and uncommon it may appear, is no more to be disputed, than the power, by which magicians in ancient times performed miracles. That all such practices are nevertheless contrary to divine order, will appear plain from what follows: and we have to lament, that at a time when the most glorious revelation of the heavenly world,

that mankind were ever favoured with, is made manifest by means of the writings of Emanuel Swedenborg, such an abuse of spiritual knowledge should take place as that we are now speaking of. But we hope none of our readers will by any means unite in their ideas the genuine revelation of the spiritual world, as effected by Emanuel Swedenborg, with that *inferior* but dangerous one which forms a part of the science of animal magnetism. They are as distant from each other, in respect to their real origin, as the east is from the west; and although they may in some cases be *supposed* to have a *similar appearance*, yet they are no more to be confounded together, than real genuine goodness with that which is only hypocritical; for notwithstanding their apparent resemblance to each other, in themselves they are absolutely distinct. And we verily believe, that the practice alluded to, and condemned in this paper, is, by the Divine Providence of the Lord, permitted to exist in the present day, in order that it may, among other purposes, operate as a foil to set off the more grand and noble discoveries now made of heaven and heavenly things.

It is not our intention to enter very largely into this subject; but we will just state one grand reason why the obtaining information concerning the spiritual world, by means of animal magnetism, is highly dangerous, and ought not to be pursued; while, on the contrary, such information obtained from the writings of Emanuel Swedenborg is not only more useful and edifying, but a thousand times more extensive and satisfactory. The reason is, because in the case of animal magnetism, the patient is entirely divested, for the time, of his *liberty* and *rationality*, having resigned them both to another, to operate in him and upon him just as he pleases; and while in this state, no angel or good spirit can have immediate access to him, but some other spirit of a mixed quality, who on the removal of
liberty,

liberty and rationality, which are the residence of the Lord in man, insinuates things contrary to divine order. Whereas in reading the writings of Emanuel Swedenborg, and other pious books, the freedom of man's will, and the soundness of his reason, are both preserved inviolate; and it is by these two properties in man, and not without them, that he is to be instructed, reformed, and regenerated.

It is the opinion of many persons, that the Lord can teach man what is proper for him to do and believe, as well by permitting spirits to converse with him, as by reading the Word. But this is a great mistake; and they who are desirous of conversing with spirits, know not the great danger it would be attended with to their souls. Every man, so long as he liveth in the world, is as to his spirit in the midst of spirits; and yet the spirits that are with him are unacquainted with this circumstance, just as man in general is ignorant that he is in company with them. The reason of this is, because they are conjoined as to the affections of the will *immediately*, and as to the thoughts of the understanding *mediately*; for man thinks naturally, but spirits think spiritually; and natural and spiritual thought are united and make one in no other way than by correspondences. Now whenever two things are united by correspondences, it is done in such a manner, that, generally speaking, neither party knows any thing of the other. But as soon as ever spirits begin to speak with man, they descend from the spiritual state that is proper to them, and come into the natural state proper to man: then they know that they are with man, and conjoin themselves to the thoughts of his affection, and thereby speak with him. Similar affection and similar thought are effective of conjunction; for there is nothing else in man, but affection and thought, into which spirits can enter: but dissimilar or contrary affection and thought cause a separation.

From what has been said, then, it is plain, that whenever a spirit converses with a man, that spirit is in the same principles as the man himself, whether they be true or false; which principles the spirit will also excite, and strongly confirm by means of his affection being conjoined to that of the man. Hence it is evident, that no other spirits converse with man, or manifestly operate upon him, but such as are like himself; for manifest operation coincides with open speech. And hence it is, that none but enthusiastic spirits converse with Enthusiasts; also, that none but Quaker spirits operate upon Quakers, and none but Moravian spirits upon Moravians. The case would be the same with Arians, Socinians, and with all other heretics, were they to converse with spirits.

The spirits that converse with man, were every one of them men once living in the natural world, and made profession of the very same religion as the person they speak to. And, what is wonderful, and even ridiculous, when a man believes that it is the holy spirit that speaks to him, or operates upon him, the spirit actually imagines that he himself is the holy spirit. This is a common case with enthusiastic spirits. Hence then it appears how dangerous is the situation of that man, with whom spirits converse, or with whom their operation is manifestly felt: for if he be not principled in genuine truths from the Lord, such as are those of the internal sense of the Word, the spirits, with whom he is associated, will first deceive, and then confirm him in his errors, till at length, like the blind leading the blind, both together fall into the ditch.

The persons who in ancient times delivered the oracles at Delphos, and other places, were of the same cast with those described above; as were also the magicians in Egypt and Babylon, who, by reason of conversing with spirits, and their operation upon them manifestly felt, were called wise
men.

men. But thereby the worship of God was changed into the worship of devils, and the church was entirely destroyed: wherefore all commerce or communication of that nature was prohibited the children of Israel, under pain of death.

Such then being the dangerous tendency of animal magnetism, or at least that part of it which we have just been describing, we hope the above considerations will be a sufficient caution to every reflecting person, against a practice which is not only detrimental to man's spiritual welfare, but also injurious to society; and which therefore ought to be discountenanced, as pregnant with many evils which the unsuspecting and unwary cannot at present foresee.



Natural History of the BOHON-UPAS, or POISON-TREE of the Island of JAVA.

[Concluded from p. 84.] *pp. 36-80.*

Experiments made with the Gum of the Upas-Tree.

IN the year 1776, in the month of February, I was present at the execution of thirteen of the Emperor's concubines, at Soura-Charta, who were convicted of infidelity to the Emperor's bed. It was in the forenoon, about eleven o'clock, when the fair criminals were led into an open space within the walls of the Emperor's palace. There the judge passed sentence upon them, by which they were doomed to suffer death by a lancet poisoned with Upas. After this, the Alcoran was presented to them, and they were, according to the law of their great prophet Mahomet, to acknowledge and to affirm by oath, that the charges brought against them, together with the sentence and their punishment, were fair and equitable. This they did, by laying their right hand upon the

the

the Alcoran, their left hand upon their breast, and their eyes lifted towards heaven; the judge then held the Alcoran to their lips, and they kissed it.

These ceremonies over, the executioner proceeded on his business in the following manner:—Thirteen posts, each about five feet high, had been previously erected. To these the delinquents were fastened, and their breasts stripped naked. In this situation they remained a short time in continual prayers, attended by several priests, until a signal was given by the judge to the executioner; on which the latter produced an instrument, much like the spring lancet used by farriers for bleeding horses. With this instrument, it being poisoned with the gum of the Upas, the unhappy wretches were lanced in the middle of their breasts, and the operation was performed upon them all in less than two minutes.

My astonishment was raised to the highest degree, when I beheld the sudden effects of that poison, for in about five minutes after they were lanced, they were taken with a *tremor*, attended with a *subfultus tendinum*, after which they died in the greatest agonies, crying out to God and Mahomet for mercy. In sixteen minutes by my watch, which I held in my hand, all the criminals were no more. Some hours after their death I observed their bodies full of livid spots, much like those of the *Petechiæ*, their faces swelled, their colour changed to a kind of blue, their eyes looked yellow, &c. &c.

About a fortnight after this, I had an opportunity of seeing such another execution at Samarang. Seven Malaysians were executed there with the same instrument, and in the same manner; and I found the operation of the poison, and the spots in their bodies, exactly the same.

These circumstances made me desirous to try an experiment with some animals, in order to be convinced of the
real

real effects of this poison; and as I had then two young puppies, I thought them the fittest objects for my purpose. I accordingly procured with great difficulty some grains of Upas. I dissolved half a grain of that gum in a small quantity of arrack, and dipped a lancet into it. With this poisoned instrument I made an incision in the lower muscular part of the belly of one of the puppies. Three minutes after it received the wound, the animal began to cry out most piteously, and ran as fast as possible from one corner of the room to the other. So it continued during six minutes, when all its strength being exhausted, it fell upon the ground, was taken with convulsions, and died in the eleventh minute. I repeated this experiment with two other puppies, with a cat, and a fowl, and found the operation of the poison in all of them the same, none of these animals surviving above thirteen minutes.

I thought it necessary to try also the effect of the poison given inwardly, which I did in the following manner: I dissolved a quarter of a grain of the gum in half an ounce of arrack, and made a dog of seven months old drink it. In seven minutes a reaching ensued, and I observed, at the same time, that the animal was delirious, as it ran up and down the room, fell on the ground, and tumbled about; then it rose again, cried out very loud, and in about half an hour was seized with convulsions and died. I opened the body, and found the stomach much inflamed, as the intestines were in some parts, but not so much as the stomach. There was a small quantity of coagulated blood in the stomach, but I could discover no orifice from which it could have issued, and, therefore, supposed it to have been squeezed out of the lungs, by the animal's straining while it was vomiting.

From these experiments I have been convinced, that the gum of Upas is the most dangerous and the most violent of

all vegetable poisons; and I am apt to believe that it greatly contributes to the unhealthiness of that island. Nor is this the only evil attending it: hundreds of the natives of Java, as well as Europeans, are yearly destroyed and treacherously murdered by that poison, either internally or externally. Every man of quality or fashion has his dagger or other arms poisoned with it; and in times of war the Malaysans poison the springs and other waters with it; by this treacherous practice the Dutch suffered greatly during the last war, as it occasioned the loss of half *their* army. For this reason, they have ever since kept fish in the springs of which they drink the water; and sentinels are placed near them, who inspect the waters every hour, to see whether the fish are alive. If they march with an army or body of troops into an enemy's country, they always carry live fish with them, which they throw in the water some hours before they venture to drink it, by which means they have been able to prevent their total destruction.

This account, I flatter myself, will satisfy the curiosity of my readers, and the few facts which I have related will be considered as a certain proof of the existence of this pernicious tree, and its penetrating effects.

If it be asked why we have not yet any more satisfactory accounts of this tree, I can only answer, that the object of most travellers to that part of the world consists more in commercial pursuits than in the study of natural history and the advancement of sciences. Besides, Java is so universally reputed an unhealthy island, that rich travellers seldom make any long stay in it, and others want money, and generally are too ignorant of the language to travel, in order to make inquiries. In future, those who visit this island will probably now be induced to make it an object of their researches, and will furnish us with a fuller description of this tree.

I will,

I will, therefore, only add, that there exists also a sort of Cajoe-Upas on the coast of Macassar, the poison of which operates nearly in the same manner, but is not half so violent and malignant as that of Java.

The DIFFERENCE *between* ANIMALS *and* PLANTS.

THE difference between animals and plants is so great, and so visible, that it requires but a very slight observation to be convinced of it. Undoubtedly one remarkable difference consists in the animals having the faculty of moving and changing place, a faculty of which the vegetables are totally deprived. A much more essential difference is the faculty of feeling, which cannot be denied to animals, whilst it cannot be granted to plants. To this must be added, the manner of being nourished, which is still another distinction between them. Animals, by means of exterior organs, are capable of chusing their proper food; plants, on the contrary, are obliged to take what nourishment the earth affords, without any choice. This is given them from the moisture of the earth, and by the action of the veins in the leaves, which pump and draw in the nourishing juices with which the air is filled. The number of species is much greater in the animal, than in the vegetable kingdom. In the insects alone, there may perhaps be a greater number of classes, (taking in those which can only be seen with a microscope) than there are of visible plants on the surface of the globe: neither have the animals such conformity with each other as the plants have, whose resemblance makes it difficult to class them. Another circumstance, which marks the difference between the two kingdoms, is the manner in which they propagate, very distinct from each other, notwithstanding the accidental

R. 2 similarity

similarity found between them. Who can avoid observing another remarkable difference, as to the place where they live? The earth is the only place where plants can grow and multiply; most of them rise above it's surface, and are fastened to the soil by roots more or less strong. Others are entirely under ground. A small number grow in the water; but, in order to live, it is necessary they should take root in the earth. Animals, on the contrary, are less limited in place. An innumerable multitude people the surface and the interior parts of the earth. Some inhabit the bottom of the sea. Others live in the waters, at a considerable depth. Many live in the air, in vegetables, in the bodies of men and animals, in fluid matter, and even in stones. If we consider animals and plants, in respect to size, we shall find still a striking difference. Between the size of a whale and that of a mite, the distinction is much greater, than between the highest oak and a bit of moss. Lastly, it is particularly in the form of animals and plants, that the general and most striking difference subsists. Most of the latter have, in that respect, so distinct a character, that it is impossible to confound them with vegetables. However, let us not imagine we have perfectly discovered the limits which divide the animal from the vegetable kingdom, or that we have found out all that distinguishes them. Nature, to diversify her works, makes use of almost imperceptible shades. In the chain of beings, perfection increases successively, and rises by millions of degrees, so that a more perfect species differs very little from that which preceded it. How narrow are the bounds which separate the plant from the animal! There are plants which appear sensible, and animals which seem deprived of sensation. Nothing proves this better than the discoveries made in coral. Formerly, it was supposed that corals were sea plants, but now there are strong reasons for placing them
among

among animals ; for, what was taken for a flower, has proved to be really an animal. Thus, every order of creatures rises insensibly to perfection, by numberless degrees. The more observations are made, the more reason is there to be convinced, that it is impossible to fix the exact limits of the three kingdoms, the mineral, vegetable, and animal ; and that amongst most creatures there is more conformity than dissimilarity. It is at least certain, that the limits which divide the most perfect creatures, from those that are a degree less so, become at last imperceptible to understandings so limited as our's. These observations ought to convince us, that the world, with all the creatures it contains, is the work of an infinite Being. So much harmony and such differences, so much variety with so much uniformity, can only proceed from the almighty, omniscient, and perfect Being, who created the universe and all that is in it. Let our hearts rise towards him. Let us go from the stone to the plant, from the plant to the brute, from the brute to man, and from man to the heavenly spirits ; then take our flight towards the everlasting, incommensurable Being, the Creator of the world, the Preserver of plants, the Protector of animals, the Father of mankind, the King of spirits. Measure, if possible, measure his greatness, and try to sound the depths of his wisdom. Thrice holy God ! created beings are too weak to know thy works. They are immense ; and to tell them all, would be to be infinite like thee. Therefore, the less capable we are of conceiving how far the wisdom of God extends, the more we ought to reflect on his greatness ; and, above all, to imitate his goodness as much as is in our power. We see that no creature is deprived of the merciful care of the Lord. It is extended to the stone and the plant, as well as to men and animals. In his sight (in some respects) there is no distinction : his mercy is over all his works. Let us, in this also, endeavour

to imitate our Maker. We fill, it is true, a distinguished rank amongst created beings; but let us take care not to be cruel or tyrannical towards creatures who appear to be inferior to us. Let us rather endeavour to enjoy, with gratitude and moderation, all those designed by God for our use.



A curious ANECDOTE, relating to ANDREW MARVEL.

ON that side of the Humber, opposite Kingston, lived a lady, whose virtue and good sense recommended her to the esteem of Mr. Marvel, (the father) as his piety and understanding obliged her to take particular notice of him. From this reciprocal approbation arose an intimacy, which was soon improved into a strict friendship. This lady had a daughter, whose integrity, devotion, filial duty, and exemplary behaviour, endeared her to all who were acquainted with her, and rendered her the darling of her mother, whose fondness for her grew to such a pitch, that she could scarce ever bear to let her be out of her sight.

Mr. Marvel being desirous of increasing, and perpetuating the friendship between the two families, asked the lady to let her beloved daughter come to Kingston, to stand god-mother to a child of his. She consented to his request, as she had a sincere regard for him; though she, by her compliance with it, deprived herself of the pleasure of her daughter's company for a longer time (there being a necessity for the young lady's sleeping at Kingston that night) than she would have agreed to, had any person but Mr. Marvel been the solicitor upon such an occasion.

The young lady came over to Kingston, and the ceremony was performed.

The next day, when she went down to the water-side,
in

in order to return home, she found the wind very high, and the water so rough, that the passage was dangerous: it was indeed supposed to be so dangerous, at this time, by the watermen, that they earnestly dissuaded her from all thoughts of crossing the river. She, however, not having wilfully, from her birth, given her mother a moment's uneasiness, and knowing how miserable she would be till she saw her again, insisted upon going, in spite of all Mr. Marvel himself could advance, who strenuously intreated her to return to his house, and to wait there till the weather was more favourable. At last, finding her resolutely determined to risque her life rather than hazard the displeasure of a fond parent, he informed her, that as she had brought herself into that perilous situation on his account, he thought it incumbent on him, as a man of honour, and a conscientious man, to share it with her. Accordingly, when he had with difficulty prevailed on some watermen to undertake the passage, they both stepped into the boat.

Just as they put off, Mr. Marvel threw his gold-headed cane to some of his friends on shore, telling them that as he could not permit the young lady to cross the river alone, and as he was apprehensive that the passage would be fatal, he desired them to give it to his son, bidding him at the same time to remember his father. In this manner, he armed with innocence, and his fair companion with filial duty and affection, they cheerfully proceeded to their inevitable destruction.——The boat was overset, and they were drowned.

The lady, whose excessive fondness had plunged her daughter and her friend into this terrible situation, went the same afternoon into her garden, and seated herself in an arbour, from whence she could view the water. While she was looking at the sea, with a considerable deal of anxiety, as it was in a very tempestuous state, she saw a most lovely
boy,

boy, with flaxen hair, come into the garden, who addressed her, on his approaching her directly, in the following words: "Your daughter is safe arrived, Madam." Surprized at such an address, the lady replied, "My pretty dear, how didst thou know any thing of my daughter, or that she was in danger?" Then bidding him stay, she rose and went into the house to look for a piece of new money for him, as a reward for his care and diligence. When she returned to the garden, the child was gone; and upon making inquiries in her family about him, she found that nobody except herself had seen him, and that there was no child in the neighbourhood which answered her description. She now began to harbour suspicions of her calamity; they were soon afterwards confirmed; and the untimely fate of her friend was a great addition to the sorrow which she felt for her unfortunate daughter. Feeling also for the suffering family of her truly respected friend; considering that while she had been only deprived of her maternal delights, they had been sunk into a helpless condition; and imagining that she was bound by the strongest ties to make every kind of reparation in her power; she sent for young Marvel, took upon herself the charge of his education, and left him her fortune at her death.



REFLECTIONS *on the* MILKY WAY.

WHEN we examine the sky at night, we perceive in it a pale and irregular light over our heads; a certain quantity of stars, whose mixed rays form this light. This apparent cloud, or luminous tract, is commonly called the milky way. These stars are too far from us, to be perceived separately with the naked eye; and between those which are visible through a glass, there are
spaces

spaces discoverable, which, in all probability, are filled by an immense quantity of other stars, which even the telescope cannot make visible. It is true, that the number already discovered is prodigious; but if we could make our observations on another side of the globe, from a part nearer the antarctic pole, we should then make still more discoveries; we should see a great number of stars which have never appeared on our hemisphere. And even then we should not know half; perhaps not a millionth part of the radiant bodies which the immense expanse of the heavens contains. The stars which we see in the milky way, appear to us no more than shining specks, yet they are much larger than the globe of the earth. Whatever instrument we make use of, they still appear as before. If an inhabitant of our globe could travel in the air, and could attain the height of 160 millions of leagues, those bodies of fire would still appear only like shining specks. However incredible this may seem, it is not a chimerical idea, but a fact which has actually been proved; for, towards the tenth of December we were more than 160 millions of leagues nearer the northern part of the sky, than we shall be the tenth of June; and notwithstanding that difference, we did not perceive any difference of size in those stars. This milky way, so inconsiderable in comparison of the whole space of the heavens, is sufficient to prove the greatness of the supreme Being; and every star discovered in it, teaches us the wisdom and goodness of God. What are those stars in comparison of the immense quantity of globes and worlds which roll in the firmament! A late ingenious astronomer, by help of a telescope of remarkable power, has discovered beyond conjecture this account of the milky way, and says, “ That even our sun, and in consequence our whole solar system, forms but a part of the radiant circle. Many small specks in the heavens, unseen by mortal eye, he

VOL. I. No. 3. S “ discovers

“ discovers to consist of myriads of stars ; being, as he sup-
 “ poses, entire systems of themselves.” Here reason stops,
 and is confounded : to admire and adore is all that remains
 for us to do.

REVIEW OF BOOKS.

An Essay on Vision ; briefly explaining the Fabric of the Eye, and the Nature of Vision : intended for the Service of those whose Eyes are weak or impaired : enabling them to form an accurate Idea of the true State of their Sight, and the Means of preserving it. By George Adams, Mathematical Instrument-Maker to his Majesty, and Optician to his Royal Highness the Prince of Wales. 8vo. 2s. 6d. Printed for the Author, No. 60, Fleet-Street.

THIS useful little treatise opens with an eulogy on sight, and the structure of the eye ; an effusion which does our author some credit as a writer. To this succeeds an anatomical description of the eye, it's component parts, and it's various appendages ; and to this an optical dissertation on the nature and properties of light, and of vision ; explaining in a familiar manner, and by means of diagrams adapted to the several descriptions, the coverings, coats, and nerves of the eye ; the nature of the rays of light ; their action on the eye in vision ; the extent of our sight ; the causes of distinct and indistinct vision ; the wonderful mechanism of the eye, which enables it to conform itself to the given distance of the object, and to the given quantity of light.

Next are enumerated, the imperfections of sight, and the means of correcting them by a proper use of spectacles ; with some short and apt rules for the preservation of sight ;

more

more especially for the prevention of a premature decay; with rules “to suit a given eye with proper spectacles, or to enable a given eye to see distinctly at a certain distance,” whether it be a long-sighted eye, a couched eye, or a short-sighted eye.

Some instances of partial blindness being mentioned, the work closes with observations on squinting, and the most probable methods of cure.

To give a specimen of this ingenious and useful performance, we shall extract some of the author’s rules for the preservation of sight.

“1. Never to sit for any length of time in absolute gloom, or exposed to a blaze of light. The reasons on which this rule is founded, prove the impropriety of going hastily from one extreme to the other, whether of darkness or of light, and shew us, that a southern aspect is improper for those whose sight is weak and tender.

“2. To avoid reading a small print.

“3. Not to read in the dusk; nor, if the eyes be disordered, by candle-light. Happy those who learn this lesson betimes, and begin to preserve their sight before they are reminded by pain of the necessity of sparing them; the frivolous attention to a quarter of an hour of the evening, has cost numbers the perfect and comfortable use of their eyes for many years: the mischief is effected imperceptibly, the consequences are irreparable.

“4. The eye should not be permitted to dwell on glaring objects, more particularly on first waking in a morning; the sun should not of course be suffered to shine in the room at that time, and a moderate quantity of light only be admitted. It is easy to see, that for the same reasons, the furniture of a bed should be neither altogether of a white or red colour; indeed, those whose eyes are weak, would find considerable advantage in having green for the furniture of their

bed-chamber. Nature confirms the propriety of the advice given in this rule: for the light of the day comes on by slow degrees, and green is the universal colour she presents to our eyes.

“ 5. The long-sighted should accustom themselves to read with rather less light, and somewhat nearer to the eye than what they naturally like; while those that are short-sighted should rather use themselves to read with a book as far off as possible. By this means, both would improve and strengthen their sight, while a contrary course will increase it's natural imperfections.

“ There is nothing which preserves the sight longer, than always using, both in reading and writing, that moderate degree of light which is best suited to the eye; too little strains them, too great a quantity dazzles and confounds them. The eyes are less hurt by the want of light, than by the excess of it; too little light never does any harm, unless they are strained by efforts to see objects to which the degree of light is inadequate; but too great a quantity has, by it's own power, destroyed the sight.”

Much more useful information with respect to the eye, and the nature of vision in general, may be obtained from a perusal of this little essay; which from the importance of the subject, as well as the accurate and pleasing manner in which it is treated, we would strongly recommend to all who value that greatest of natural blessings, the sight.

SAGACITY *of the* INDIAN RAT.

THIS sagacious animal, knowing the enmity the dragon bears him, and knowing also the insufficiency of his own strength to resist him, not only defends himself, but conquers his enemy by the following stratagem. He makes two entrances to his cave, the one small, and proportioned

to the bulk of his own body, the other wider at the surface, but which he draws narrower by degrees, till towards the other end, it is but just wide enough to admit of his passing through. The use of this place is as follows: When the little animal finds himself pursued by that voracious beast, he flies to his cave, which he enters at the wide mouth, not doubting but the dragon will follow him, who eager for his prey, the large aperture being sufficiently wide to admit his whole body, plunges in, but as it insensibly becomes narrower and narrower, the dragon, who presses violently on, finds himself in the end so straitened, as not to be able either to advance or retreat. The rat, as soon as he perceives this, sallies out of the narrow passage, and in the rear of the dragon, entering the wide one, revenges himself upon him, much at his leisure, converting him into a regale for his appetite, and food for his resentment.

ODE to HUMANITY.

IN heav'n, bright maid, that blifs receive,
Which goodness only knows;
Who bids the honest bosom grieve,
That hears another's woes.
Thy soothing voice the wretch can hear,
Whom anguish makes to sigh;
And speak away the rising tear,
From pale affliction's eye.
Where'er in kind complacence drest,
Thy sacred beam shall shine;
It lifts, expands, exalts the breast,
And swells it to divine.
For ever clad in native charms,
Thy smile benignant lives;
In friendship with delight it warms,
In anger it forgives.

Like

Like heav'n's high goodness unconfin'd,
 It spreads from pole to pole,
 And copies still th' eternal mind
 To bless the human soul.
 Thy stream, and mercy's, child of love,
 From one great current flow;
 For all that mercy is above,
 Thou, goddess, art below.

BANKRUPTS.

George Emerson, of Finsbury-place, Middlesex, grocer.

Edmund Pitts, of Leadenhall-street, haberdasher.

John Smith, of Old Ford, Middlesex, callico-printer.

John Bishop and Edward Pickering, of Coventry, ribbon and stuff-merchants, and co-partners.

Thomas Burgis, of St. Pancras, Middlesex, dealer and chapman.

Wm. Atchinson, of Stourbridge, Worcestershire, linen-draper.

William Percy the elder, and Wm. Percy the younger, of Bandy-leg-walk, Borough, fellmongers.

Charles Emmett, of Bristol, victualler.

Rice Griffiths, of St. Michael, Bath, shopkeeper and clothworker.

Abraham Roberts, of Torpoint, Cornwall, merchant.

James Becket, of New Bond-street, Hanover-square, dealer and chapman.

John Wood, of the Strand, cordwainer.

J. M'Callum, of St. Mary Axe, London, merchant.

Solomon Jacobs, of Woodstreet Compter, London.

Thomas Powell, of Bristol, brightsmith.

W. Houghton, of the Intake, Huddersfield, Yorkshire, cloth-dresser.

Thomas Bulman, Henry Bulman, and William Bulman, of Kendal, Westmoreland, butchers.

William Waterhouse, of Blackmoor-street, Drury-lane, music-seller.

David de Penna, of Houndsditch, London, featherman.

Wm. Thompson, of Waltham-Abbey, Essex, shopkeeper.

William Monk, of Broad-street, Bloomsbury, victualler.

Thomas Davies, of the White Lyon, in Lower Brook-street, Middlesex, victualler.

Eliz. Goodwin, of Wigmore-street, Cavendish-square, haberdasher.

Anthony Crease, of the village of Flushing, in Mylor, Cornwall, mariner.

Thomas Freer Holland, of Birmingham, Warwickshire, dealer and chapman.

Walter

Walter Gordon, of King-
land, Middlesex, soap-maker.

Richard Herbert, of Lan-
caster, sail-maker.

Adam Barber, of Chester-
field, Derbyshire, ironmonger.

John Carter, of Cricklade,
Wilts, money-scrivener.

Richard Garrett, of Fish-
street-hill, London, linen-dra-
per.

John Durand and Peter
Alexander Le Normand, of
Cranbourn-street, Leicester-
fields, haberdashers.

Davenport Sedley, of Can-
non-street, London, hatter.

Samuel Bafnett, of the Strand,
Middlesex, chymist.

Edward Pitt, of Leadenhall-
street, London, haberdasher.

Isaac Garner, of Shoreditch
High-street, Middlesex, hosier.

Richard Rogers, of Charing-
cross, Westminster, miller.

Robert Garner, of Win-
chester, grocer.

John Gale, of Lothbury,
London, merchant.

William Richardson, of
Newcastle-street, St. Clement
Danes, Middlesex, upholsterer.

James Hunter Gray, of Bru-
ham Lodge, Somersetshire,
dealer.

John Mainstone, of Wooton
Underedge, Gloucestershire,
pig-killer.

William Mower, of Spital-
square, Middlesex, weaver.

John Wallis, of Bridge-
road, Lambeth, Surry, china-
man.

Charles Cross, of Wood-
stock, Oxfordshire, innkeeper.

Thomas Wallis, of Chapel-
street, Tottenham-court-road,
Middlesex, taylor.

Wm. Wedge, of Birming-
ham, Warwickshire, fadler.

William Hopkinson and
George Smith, of Nottingham,
curriers.

John Sutton, of Upton,
Southampton, maltster.

Richard Watts, of Llandi-
nam, Montgomeryshire, draper.

John Ashton Howse, of
Coleman-street, plaisterer.

Thomas Wrighton, of Bir-
mingham, bricklayer.

Thomas Breach and Tho-
mas Nott, of Cornhill, hosiers.

Thomas Marsdin, of Cloth-
fair, London, man's-mercier.

Thomas Alsop, of Salford,
Lancashire, innkeeper.

John Tomlinson and Rich-
ard Tomlinson, of Nantwich,
Cheshire, thread-manufacturers.

Thomas Hector, of Shen-
stone-park, Staffordshire, mo-
ney-scrivener.

Thomas Maurice, of Bridge-
street, Westminster, linen-
draper.

Thomas Soper, of London-
road, near Black-friars, turner.

Adam Brown, of Berwick-
street, Soho, carpenter and
broker.

Elmit Walesby, of Louth,
Lincolnshire, wine-merchant.

Samuel Edgley, of Manches-
ter, suttian-manufacturer.

John Martindale and Wil-
liam Parker Martindale, of
Gainsborough, Lincolnshire,
merciers.

Isaac Brooks, of Drury-lane,
gingerbread-baker.

George Ryder, of Wool-
wich, Kent, shopkeeper.

John Stevens, of the Blue-
Boar yard, King-street, West-
minster, stable-keeper.

Rowland

Rowland Nelson, of Queen's-court, St, George's-fields, glass-seller.

James Tiffin, of Tooley-street, Southwark, hat-manufacturer.

Richard Garrett, of Fish-street hill, linen-draper.

John Fearn, of Ludgate-hill, mercer.

Matthew Cunningham, of Henbury, Gloucestershire, dealer.

Sarah Dennett, of Drury-lane, haberdasher.

William Jarvis, of Newent, Gloucestershire, money-scriver.

John Penn, of Stourbridge, Worcestershire, timber-merchant.

John Fennell, of Highbury-place, Islington, Middlesex, tanner.

Richard Wood, of Broughton, Lincolnshire, beast-jobber.

PREFERMENT.

The King has been pleased to order a Congé d'elire to pass the Great Seal, empowering the dean and chapter of the cathedral church of Norwich to elect a bishop of that see, the same being void by the translation of the Right Reverend Father in God Lewis, late bishop thereof, to the see of St. Asaph; and his Majesty has also been pleased, by his royal sign manual, to recommend to the said dean and chapter the Reverend George Horne, doctor in divinity, dean of the metropolitical church of Canterbury, to be by them elected

bishop of the said see of Norwich.

BIRTHS.

The lady of John Byng, Esq. of a daughter, at his house in Duke-str. Manchester-square.

At Langley Park, the seat of Sir Peter Burrell, Bart. the Right Hon. Lady Willoughby, of a daughter.

MARRIAGES.

At Streatham church, John Drury, Esq. banker, Birchington-lane, to Miss Hunter, daughter of Robert Hunter, Esq. merchant, King's-arms yard.

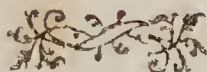
At Cranford, in Northamptonshire, Charles Hoare, Esq. of Fleet-street, to Miss Robinson, daughter of Sir George Robinson, Bart.

DEATHS.

At his house at Epsom, the Rev. Martin Madan, many years Chaplain and Benefactor to the Lock Hospital, and Author of *Thelyphthora*.

At Penn Hall, near Wolverhampton, Staffordshire, after a long illness, Mrs. Bradney, relict of Thomas Bradney, Esq. and daughter of John Hoare, of the city of London, Esq. by Elizabeth his wife, of the ancient family of Nooks of Conway in the county of Carnarvon, and niece to Sir Edward Littleton, Bart. of Pillington.

At his house at Wood-green, Tottenham, D. Maddox, Esq. in the 85th year of his age.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For J U N E, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

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TO CORRESPONDENTS.

THE Favour of *G. Codling* is received. His Remarks will appear in our next.

Several of our Correspondents having expressed their Astonishment, and even their Alarms, at an Assertion already made in this Magazine, and which we again repeat, namely, *That the material Body will never rise again*, we beg Leave to assure them they need be under no Apprehensions on that Account. In the mean Time they will do well to suspend their Conclusions, until we shall have brought forward the whole of our Evidence on this Side the Question, which is already begun in the present Number, and will be continued till fully established by Experience, by Reason, and by Scripture.

The Plan for establishing a more general Correspondence between the various Societies which embrace the Doctrines of the New Jerusalem, communicated by *Joseph Wright*, shall be laid before the Public in our next Number.

The Favour of *Peter Windle* is come to Hand.

E R R A T U M.

Several Copies having been printed off before the following typographical Error was noticed, the Reader is desired to correct it with his Pen. In the Answer to Correspondents for last Month, page 98, line 15 and 18, for *be* read *be*.

THE NEW
MAGAZINE *of* KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.

Having promised, in a preceding Number, to point out the true nature of man's resurrection immediately after the death of the material body; and likewise to prove that both angels and devils were once men living in the natural world, in answer to objections urged against the doctrines of the New Jerusalem; as both the questions are involved in each other, we shall take the liberty of replying to both at once, by laying before the public the following interesting account of the origin of angels and devils; to which will be added a relation of many wonderful particulars concerning the state of man after the death of the body.

That HEAVEN and HELL are from MANKIND.

IT is altogether unknown in the Christian world, that heaven and hell are from mankind, for it is supposed that angels were created such at the beginning, and that

heaven was formed of them; it is also the common opinion, that the devil or fatan was an angel of light, but in consequence of his rebelling, he was cast down with his crew, and that hence came hell. The angels are greatly astonished that such a faith obtains at this day amongst christians, and still more, that they know nothing at all concerning heaven, when yet it is a principal doctrine in the church; and whereas such ignorance prevails, they are rejoiced in heart, that it has pleased the Lord at this time to reveal to men many things concerning heaven and also concerning hell, and thereby as much as possible to dissipate the thick darkness, which daily increaseth, in consequence of the church having come to it's end: wherefore it is their desire that I would declare from them, that there is not in the universal heaven a single angel that was created such at first, nor a single devil in all hell that had been created an angel of light, and was afterwards cast out of heaven, but that all both in heaven and hell are from the human race; in heaven such as had lived in the world in heavenly love and faith, and in hell such as had lived in hellish love and faith; and that hell in it's whole complex, or collectively, is called the devil and fatan. That the Christian world have embraced such a faith relative to those in heaven and hell, the angels further said, proceeds from certain passages in the Word taken according to their literal sense only, and not illustrated and explained by genuine doctrine from the Word; when nevertheless the letter of the Word, if not enlightened by the genuine doctrine of the church, misleads the mind into various conceits, and gives rise to ignorance, heresies, and errors.

Another reason why the man of the church entertains such a belief, is, because he imagines that no one goes to heaven or hell before the time of the Last Judgment, concerning which he is of opinion that all things which visibly
appear

appear will then perish, and be succeeded by a new creation, and that the soul will then be re-united to it's body, and in that state live again as a man. This belief involves another concerning the angels, namely, that they were created such from the beginning; for it cannot be believed that heaven and hell are from mankind, when it is supposed that none go to either till the end of the world. But in order that man may be convinced of the contrary, it has been granted me to have fellowship with angels, and also to converse with those who are in hell, and that now for several years together, sometimes from morning till evening without interruption, and so to receive information concerning heaven and hell; and all this to the end, that the man of the church may no longer remain in his erroneous faith concerning the resurrection at the time of the last judgment, and concerning the state of souls in the mean time, and also concerning angels and concerning the devil; which faith, inasmuch as it is a faith in what is false, involves the mind in darkness; and with those who think concerning such things from self-derived intelligence, leads to doubt, and at length to a denial of them; for they say in their hearts, how can so great a heaven, and so many stars, together with the sun and moon, be destroyed and dissipated? and how can the stars fall from heaven upon the earth, which yet are so much bigger than the earth? or how can bodies, which have been devoured by worms, destroyed by corruption, and dispersed by all the winds, be collected together again for the use of their respective souls? what in the mean time becomes of the soul, and what sort of a being is it without the sensations which it enjoyed in the body? with many suggestions of a like kind, which being incomprehensible, fall not within the province of faith, but destroy in many the belief of man's eternal life, and of the existence of heaven and hell, and therewith all other articles of faith

faith belonging to the church. That this is actually the consequence, we have sufficient proof in those who say,

Who ever came from heaven to tell us that there is such a place? What is hell? Surely it is only a creature of the brain? What is the meaning of man's being tormented for ever with fire? And what is the day of judgment? Have not men been looking for it many ages in vain? Not to mention a variety of other suggestions, which imply a denial of the whole. Lest therefore they who think thus (as is the case with many who from their knowledge in worldly matters are reputed wise and learned) should any longer disturb and seduce the simple in faith and heart, and bring on infernal darkness in relation to a belief of God, of heaven, of eternal life, and of other things dependent thereon, the interiors of my spirit have been opened by the Lord, and thus I have been permitted to converse with all whom I knew in the life of the body, after their decease, with some for days, with some for months, and with some for a year together, and also with so many others, that I should come short if I reckoned them at an hundred thousand, many of whom were in the heavens, and many in the hells. I have also spoken with some two days after their decease, and told them that their friends were at that time preparing for their funeral; to which they replied, that they did well to remove out of the way that which had served them for a body and it's functions in the world; and they desired me to tell them, that they were not dead, but living men equally as before; that they had only passed out of one world into another, and did not know that they had lost any thing by the change, having a body and senses as before, with understanding and will as before, and also like thoughts and affections, like sensations, like pleasures, and like desires, as when they lived in this world. Most of those who were newly departed, on finding themselves living men as before,

before, and in a similar state, (for after death the state of every one's life is at first the same as it had been in the world, but is successively changed either for heaven or hell) were affected with a new joy at their being alive, and said that they did not before believe it would be so; but greatly wondered at their former ignorance and blindness with respect to the state and condition of their life after death; and more particularly, that the men of the church should be in such darkness as to these points, when nevertheless above all persons in the whole world they might be acquainted with them. They then for the first time saw the cause of such blindness and ignorance, which is, that external things, such as relate to the world and the body, had so engaged and filled their minds, that they could not elevate them into the light of heaven, and penetrate into the things of the church any farther than as to some points of doctrine; for corporeal and worldly things, when they are so much loved as at this day, occasion mere darkness in the mind, when man is desirous of thinking concerning the things of heaven beyond the limits prescribed in the doctrine of faith belonging to his church.

[*To be continued.*] *p. 205.*

To the EDITORS.

GENTLEMEN,

I Have read with pleasure your remarks on the Trinity, and must acknowledge they appear to be so well founded, and so perfectly consistent with the sacred records, that I think no one can hereafter oppose or controvert them with the smallest degree of success. As a friend to the same principles which you espouse, permit me to lay before the public, through the channel of your Magazine, the following

following explanation of the Trinity, which I lately met with in a small book published in 1729, and which so wonderfully coincides with what Baron Swedenborg has written on the subject, that I dare say it will give pleasure to your readers to find, that notwithstanding the darkness which prevailed in the past Church, yet the remains of truth have still been preserved among certain individuals here and there.

A FRIEND to TRUTH.

That the Father, Son, and Spirit, are One Essence.

THE scriptures declare, that the Lord Jesus Christ, who is called the Son of Man, is the true God; and though he is called by several titles, as, *Father, Son, and Spirit*, yet is God but one personal glory in the form of a Man.

As the soul, body, and spirit of man are united and knit together, making one essence, or individual substance, distinct in itself; so are *Father, Son, and Spirit* as truly joined together; and this the scripture and all true prophets do positively affirm.

For may it not as well be said, that man doth consist of three persons, because Paul prayed the *soul, body, and spirit*, might be kept blameless? How can God, who is one in himself, be divided into three Persons?

If the Creator was one eternal Being, distinct from all other beings, is it not necessary that he should so continue in his own divine center? *Infinity* hath power to change it's glory into flesh, but not to create other *Deities* out of himself; because that would be against his glory.

And the most wise Creator can make nothing against his glory, but *for* his glory only.

For if he should make *out of* himself other two Gods, as *Son* and *Holy Ghost*, and they both being distinct from him, they

they would on necessity require *sovereignty*; for God can be no God without sovereignty.

Where would his *PREROGATIVE* be? There can be but one *prerogative*, for if there be *THREE*, the *kingdom* is *divided*, and *cannot stand*, Mark iii. 24.

But this kingdom of one God will stand; because there is but *ONE SOLE KING*, and he hath said, he *will not give his glory to another*; yet all glory was given unto Christ, because he was the sole God: men and angels, principalities and powers, yea, all things in heaven and earth did, and for ever shall bow to him, and to no other.

If by the titles *Father, Son, and Holy Ghost*, were not meant one individual, substantial, personal God; but that instead thereof we were to understand a *Son* and *Holy Ghost* distinct from the *Father*; then what kind of God would the Father be? For if he hath invested the Son with all power in heaven above, and in the earth beneath, and hath made the Holy Ghost co-operator with the Son, in order to the sanctification and government of the church, the Son being made head of it, and of all things else; I say, what kind of God do you make of the Father?

Do you make any God of him at all? Do you not make him useless, seeing he hath nothing to do, nothing to govern? Surely you think, that one of your Gods grew weary with governing, as Pharaoh king of Egypt did, who made Joseph sole governor of his kingdom, and he himself did nothing: or else you think, that he is old, and willing to be at rest; and therefore having made a Son out of himself, and an Holy Ghost, that he hath begot out of his Son and himself, doth therefore dispose of the government to them wholly and absolutely.

If there be a *Son* and *Holy Ghost* distinct from a *Father*, they can be no more than *creatures*, because they receive

their being and perfection from the *Creator*, and not from themselves.

How can there be any affinity, or essential ONENESS, betwixt a spirit without a body, and a spirit with a body? Can the Son, that is a corporeal person, and hath a body, be said to be in the Father, if the Father hath no body, shape, or form?

If the Holy Ghost is a person proceeding from the Father and the Son, how can he be co-equal and co-eternal with the Father and the Son? Can that which receives it's being from another, be equal with that which hath it's being of itself?

Can time be equal with eternity? If the Holy Ghost proceeded from a Father and a Son, then he is but a God of time, and not a God of eternity; and such a God may end in time.

Again, if the *Son* was from *eternity*, how could he be *begotten*? And if the *Holy Ghost* was from *eternity*, how could he *proceed*, and take his original from Father and Son, if the three Persons were each of them eternal, that is, without all beginning; then they could not give being one to another.

If the Son was begotten by the Father from all eternity, and begotten AGAIN when he was incarnate of the Virgin Mary, in a body of flesh, then it seems he was a DOUBLE Son, and TWICE begotten, or TWICE made by the Father, and yet this Son must be said to be EQUAL with the Father, though it is nevertheless confessed he was made LOWER than the angels.

From hence it is, that those who hold this doctrine, worship a DIVIDED God, or THREE DISTINCT Gods: and therefore do they make their prayers in DISTINCT forms, and pray to one of their Gods after one manner, and another after another manner; making in reality three Gods,

as

as distinct from one another as three men, John, and James, and Peter ; but this divided God, or God with three heads, is a monstrous God, no where to be found but in their own idle dreams, and is not the true God ; for there is no such double begetting, nor proceeding as they imagine, for tho' God is in a sense said to be *one in three*, and *three in one*, yet is he not in three persons, he is only ONE God with three titles ; *we worship a God in ONE person with THREE TITLES, Father, Son, and Spirit ; but it is a SELF-BEGOTTEN God*, and not a God begotten by another.

Oh, the darkness that lies upon some of the learned ! Did they heed the scriptures, they would see that the Son was but ONCE begotten or made ; and that was God's begetting himself into a Son, according as it is written, *God BECAME flesh* ; it is not said, that God SENT a Son to become flesh, that was begot by him before.

But the meaning of those words are no other, than that God sent forth HIMSELF to be made of a woman, to redeem us from the curse of the law, according as it is written, *I lay down my life of MYSELF*.

Now where Christ saith, that *of himself* he can do nothing ; and that he bears not witness of *himself* ; and that he came not of *himself*, and the like ; that *self* he speaks of is but his *human nature*, and that makes him but man ; that is as much as to say, not *of myself* in my *mortal*, weak nature.

It is said, that he GAVE *himself* for us ; is it not wrong then to say, that God sent forth any Son but *himself* ? Again it is said, *I have sworn by MYSELF*, that unto me every knee shall bow. Now who was this that sware so by *himself* ? Paul saith it was CHRIST, and he sware by *himself*, because there was *none greater than himself*, Heb. vi. 13.

For Christ's nature, which is divine, is that SELF which can do all things ; and which is equal with himself now

since his incarnation with what he was before ; and is the **VERY** Father, and hath power to do all things, having glorified himself in his new body of flesh, which was conceived of the Virgin by his Almighty Power, that could live and die, and live again, and now he lives for evermore ; being one personal Majesty, distinct from heavens, earth, angels, men, and all things for everlasting.

Now where was there a **FATHER** but in **THAT SON** ? Where was there a **SON** but in **THAT FATHER** ? **ONE** God and Father in one Person alone. The glorious body, wherewith the divine Godhead (which is the *everlasting Father*) is cloathed, is his dearly beloved Son, in whom his Spirit eternally delighted.

And this is the faith of the holy seed, and which was long since taught, and believed, viz.

That God was in the form of a Man, that *Christ Jesus* was *that God*, his **GODHEAD** is the *everlasting FATHER*, his now glorified **BODY** the **SON**, and his powerful **SPIRIT** the **HOLY GHOST**.

Thus then you have what is to be understood by *One in Three*, or *Three in One* ; which is no more than that these denominations, **FATHER**, **SON**, and **SPIRIT**, are *three titles*, according to the different appearances of the **One God**.

An ACCOUNT of INFANTS, or LITTLE CHILDREN, in HEAVEN.

[Concluded from p. 112.]

I Have conversed with the angels concerning infants, and asked them, if they were pure from all evil, seeing they had not committed actual evil like adults ; to which they answered,

answered, that they were in evil as well as the latter; nay, that of themselves they were nothing but evil;* but were kept from evil, like as were the angels, and preserved in good by the Lord, and that in a way so little perceived by them, that it appeared to them as if they were good of themselves; and therefore all infants, after they are grown up in heaven, in order to cure them of such a false conceit of themselves, as though they possessed any good but from the Lord, are sometimes left to their own hereditary evils for a while, to convince them of the truth of the matter. One such, who was a certain king's son, and had died an infant, but was grown up in heaven, had conceived the foregoing erroneous opinion, and was therefore suffered to be possessed of his own hereditary innate evils; upon which I perceived from his sphere, that he was of an imperious mind, and made light of adultery, having inherited these propensities from his parents: but after seeing what he was by nature, and being humbled at the sight, he was received again into the society of angels to which he belonged. No one suffers punishment in the other world merely for hereditary evil, as that was not contracted by his own fault, but only for that actual evil which proceeded from himself; and consequently only for so much of hereditary evil as he adopted and appropriated to himself by his own will and deed: nor are infants, when grown up to adults in heaven, consigned for a time to their proper natural state of hereditary evil, merely for the sake of punishment, but in order to their conviction, that of themselves they are only evil, and therefore

* All men, without exception, are by nature born to all kinds of evil, so that as to their proper selves, they are nothing but evil; and therefore man must be born again, that is, regenerated. The hereditary evil in man is a propensity to love himself more than God, and this world more than heaven, and to esteem his neighbour as nothing in comparison of himself, or only for himself, so that he may be said to be love of self and of the world in the very abstract. This prevailing love of self and of the world is the root of all evil.

therefore delivered from hell, which belongs to an evil nature, by the mere mercy of the Lord; consequently, that their heavenly inheritance is from his free gift, and not from any merit in themselves; and therefore they have nothing to glory in, or whereof to esteem themselves above others, on account of any self-assumed good; for that in so doing, they would as much transgress the law of mutual love, as the true doctrine of faith.

Oft times when companies of little children have been with me, and their speech sounded in a soft confused manner, as not having yet attained to speak in concert as when grown up, I observed with something of surprize, that certain spirits present could not refrain from urging them to speak in another manner, on which the infant chorus shewed a repugnance, denoting something like resentment, saying, when given them to speak, *that it should not be so.* This I have often perceived, and was told, that it was for their trial, and to accustom them to resist any temptation to what is false or evil, as also not to suffer themselves to be compelled to think, speak, or act, by direction from any other than the Lord only.

Thus much may serve to shew in what manner infants are educated in heaven, that so through the knowledge of truth, and the wisdom of good, they may be qualified for the angelical life, consisting in that love to the Lord, and one another, which has it's ground in innocence: but how contrary is the education of children with many on earth! To give only the following instance. As I was one day walking in the street of a certain great city, I saw some boys fighting, which presently drew a great crowd round them, which seemed much pleased with the sight; and I was told, that the parents of the young warriors were among them, encouraging their sons to the combat: certain good spirits and angels then present with me saw all that passed,

passed, through my eyes, and were affected, even to horror, at the sight, more especially at the encouragement given to the fray by the parents ; saying, that all such ways of inciting children to hatred and revenge, tended to extinguish in them all mutual love and innocence implanting in them by the Lord ; consequently, that they did all in their power to disqualify their own children for heaven, where all is love. May such parents as wish well to their children take warning thereby.*

And here for a word concerning the difference between those who die in their infant state, and those who die adults. Now the latter have in this life acquired a ground or plane which they take with them to the other world, and which consists of their memory and prevailing natural affection ; this remains fixed, and though quiescent after death as to any activity, yet it serves as an ultimate ground or basis to the thoughts ; and hence it follows, that according to the quality of this ground or plane, and the correspondence of the rational part therewith, so is the man after death. But such as die infants have no such plane, but one that is natural-spiritual, as not having contracted any impurity from this material world and earthly body, and therefore not being infected with the like gross affections and cogitations, but having imbibed all they have from heavenly influence. Besides, infants know nothing of their having been born in this world, but look upon themselves as natives of heaven, being ignorant of every other kind of nativity than what is spiritual, and effected by knowledges
of

* The city here alluded to, in all probability, is London. It is much to be lamented, that that *rage for boxing*, which so much prevails in the present day, and is disgraceful to a civilized country, should be encouraged by those who ought to set a better example. But it is in vain, perhaps, to expect a reform even in this particular, until parents begin to train their children to love and esteem each other, and instead of filling their little breasts with the fire of hell, endeavour to insinuate the heavenly affections of mutual love.

of good and truth, and that understanding and wisdom from which man is only properly denominated man; and as these are only from the Lord, so it is their belief, and their rejoicing therein, that they are the Lord's. But notwithstanding this, the condition of men who have had their time in this world, may be equally perfect with that of infants in the next, if they put away from them their corporeal and earthly affections, which are the love of self and of the world, and in the room thereof become receptive of spiritual loves.



To the EDITORS,

GENTLEMEN,

IN your new Magazine of Heaven and Hell, I find you have omitted from your creed the Acts and Epistles of the Apostles; because, as you say, they have not the internal sense of the Word. This not being satisfactory, I beg you will let the following remarks, and the answer, find a place in your next Magazine; conceiving that your success will very much depend on the satisfaction given to the Old Church, particularly to

An INQUIRER after TRUTH,

As the remarks of our correspondent, which accompanied the above letter, if inserted at full length, would occupy more room than we can conveniently spare in the present number, we will sum them up in as few words as possible, and afterwards reply in a brief manner to each article.

He observes, 1. "That the Apostles were inspired by the Holy Ghost on the day of Pentecost, both to preach and write, for the edification of mankind.

"2. That their doctrines contain an explanation of the Old Testament, and that without their Acts and Epistles the

the Christian world would have remained in great darkness and superstition.

“ 3. That faith in the sacrifice and atonement of Christ for sin, is the great principle of the Christian religion, as well according to the Gospels, which (according to Swedenborg) contain an internal sense, as the Acts and Epistles, which are not allowed by the New Church to have that sense.

“ 4. That the Lord approved of the doctrines taught by the Apostles, by enabling them to perform miracles in confirmation of them.

“ 5. That neither the Apostles nor Fathers knew any thing of the doctrine now brought forth by E. Swedenborg.

“ 6. That the Acts and Epistles ought not to be rejected on account of their imperfections, or the disputes between Peter and Paul ; for on the same ground we must also reject not only the four Evangelists, but the greatest part of the Old Testament.

“ 7. That the New Jerusalem cannot mean doctrine, but a new and perfect state, wherein there shall be no more death, neither sorrow, nor crying, nor any more pain.

“ 8. That the doctrines of Emanuel Swedenborg are as opposite to those of the Apostles, as east is to west.”

Such are the remarks made by our correspondent, on perusing the general principles of the New Jerusalem Church ; and we have some reason to believe, that similar reflections may have arisen in the minds of others, on the same occasion. We shall, therefore, endeavour to give as explicit and satisfactory an answer to each of the observations, as our slender abilities will permit ; but we are sensible, that to do full justice to so good and great a cause, as that we have undertaken to defend, it requires superior talents, and more eminent qualifications than we possess. However, until abler hands shall take the burden off our

shoulders, we are willing to exert our best efforts in favour of the truth; and notwithstanding the tide of popular prejudice is against the introduction of new sentiments in religious matters, yet are we determined, by divine assistance, according to our capacity, to bring forward to open view those glorious and heavenly truths of the New Jerusalem, which are so worthy of universal reception.

To begin with the first observation, as above stated, viz. *That the Apostles were inspired by the Holy Ghost on the day of Pentecost, both to preach and write, for the edification of mankind.* To this we are ready and willing to subscribe; for we by no means wish to confirm the authority of Swedenborg, and the superiority of his dispensation, by depreciating that of the Apostles, or the utility of their ministry. On the contrary, it will appear, that the doctrines of the New Church are built upon the foundation of the Prophets and Apostles, and that they mutually support and corroborate each other. Yet we maintain, that the light and power of divine truth in the present new dispensation is far superior to all that preceded, just as the light of the noon-day sun is to the faint glimmering of the moon and stars. For as it is with the gradual increase of natural light, from the shadows of the evening to the full brightness of day; so it is with the spiritual light of revelation, which in one period is clouded with the shades of uncertainty arising from types and figures, and in a succeeding period shines with all the splendor of naked, genuine truth. That such a gradation of divine light and power has actually taken place, is evident even from the case of the Apostles themselves, who on the day of Pentecost received a *greater* portion of the Holy Ghost, than had already been breathed on them by our Lord, when he said, "Receive ye the Holy Ghost," John xx. 22. And that a still greater measure of divine illumination was to succeed in the church, than was experienced

by either prophets or apostles, is plain from the whole tenor of scripture ; but particularly from our Lord's own words in the Gospels, when speaking of his second advent, and in the Revelation of John, which treats of the New Jerusalem.

As to the second observation of our correspondent, *That the doctrines of the Apostles contain an explanation of the Old Testament, and that without their Acts and Epistles the Christian world would have remained in great darkness and superstition ;* suppose we admit this to be true, yet it must be acknowledged, their explanations of the Old Testament were only of a general nature, being calculated rather to give a faint conception of the spirituality of the Word, to a church just emerging from the darkness of Judaism, than to furnish them with a clear, precise, and accurate view of the particulars signified by the historical and prophetical parts, and which can alone be truly and properly understood by a knowledge of their internal contents. The Epistles of Paul, and the other Apostles, were no doubt attended with great and beneficial uses to the respective churches to which they were addressed ; and we have no objection to say, that without them the Christian world would have remained in great darkness and superstition. But we cannot believe, that the great doctrines of the christian religion ought to be founded solely upon them, much less upon particular passages falsely understood, to the almost total exclusion of the Gospels ; for however well they might have been adapted to the particular states and situations of the churches in that day, it cannot be supposed, that they contain all the treasures of divine wisdom, which it is in the power of the Lord to bestow, and which he so unequivocally promised to communicate to his New Church, when at his second coming he should reveal the spiritual contents of his holy Word. Nevertheless the writings of the Apostles are to be regarded as excellent, and to be held in high esteem, inasmuch as

they insist on the two essential articles of charity and faith, in the same manner as the Lord himself has done in the Gospels, and in the Revelation of John; as will appear evident to any one who studies those writings with attention.

[*To be continued.*]

*An ACCOUNT of the true NATURE of HEAVEN, and
HEAVENLY JOY.*

[Concluded from p. 102.]

I Have sometimes conversed with spirits newly come from this world respecting their eternal state, observing to them, that it nearly concerned them to know who was the sovereign of the kingdom, what the constitution of it, and what the particular form of it's government; and that if such as travelled into a foreign country in this world considered it of consequence to be acquainted with these and the like particulars relating to it, it was surely of greater importance to them to be informed of the same particulars in reference to the kingdom in which they now were, and wherein they were to live for ever; that therefore they were to know that the Lord alone was the King of heaven, and also the Governor of the universe, for both must needs have the same ruler; that therefore they were now the Lord's subjects, and moreover that the laws of his kingdom were eternal truths founded on that universal indispensable law of loving the Lord above all things, and their neighbour as themselves; nay, what was still more, that now, if they would be as the angels, they ought to love their neighbour more than themselves. On hearing this they were struck dumb, for though in this world they might possibly have heard of such a doctrine, yet they gave no credit to it, and therefore wondered at such love even in heaven, nay, that
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it was possible for any one to love his neighbour better than himself: but they were informed that all kinds of good become immensely increased in the other world, and though in this life, few, through the imperfection of human nature, could go further than to love their neighbour as themselves, being here subject to corporeal influences, yet on the removal of these impediments, true love became more pure, and exalted even to an angelical degree, which is to love their neighbour more than themselves. With respect to the possibility and reality of such love, they were told, that many convincing proofs might be brought from examples in this world, as from the conjugal state, where it had been known that one of the parties had suffered death to save the other; and from the case of mothers, who would endure hunger rather than their children should want food; and even from many instances in the brute creation. The same was apparent also from the mutual love of sincere friends, urging one to expose himself to dangers and hardships for the sake of the other; nay, even in decent and polite company, where such kind of love is only imitated, how common is it for people of good breeding to offer preference and the best things to others, from mere civility and shew of greater respect! And lastly they were told, that it was of the very essence and nature of true love to do all kind offices to the objects of it, not from selfish views, but from disinterested affection. But notwithstanding the force of these arguments, they who were deep in the love of self, and had been greedy of filthy lucre in this world, could not receive such doctrine, and the covetous least of all.

The angelic state is such, that each communicateth his own blessedness and happiness to another; for in another life there is given a communication and most exquisite perception of affections and thoughts, in consequence whereof every

every individual communicates his joy to all others, and all others to every individual, so that each individual is as it were the center of all, which is the celestial form: wherefore as the number of those who constitute the Lord's kingdom is increased, so much greater is their happiness, and hence it is that the happiness of heaven is inexpressible. Such is the communication of all with each individual, and of each individual with all, when one loveth another better than himself; but in case any one wisheth better to himself than to another, then the love of self prevails, which communicates nothing from itself to another, except an idea of itself, which idea is most filthy and defiled, and as soon as it is perceived, is instantly separated and rejected.

As in the human body all and each particular part concur to the general and particular uses of all, so it is in the kingdom of the Lord, which is as a single man, and is also called the *Grand Man*; herein each particular member concurreth more nearly or more remotely by manifold methods to the general and particular uses of all, consequently to the happiness of every one, and this according to an order instituted and constantly maintained by the Lord.

That the universal heaven hath relation to the Lord alone, and that all and every one therein have the same relation, both in general and in the most particular cases, hath been often proved to me by much experience; this relationship is the true cause and ground of order, of union, of mutual love and happiness; for by virtue thereof each individual regardeth the security and happiness of the whole body at large, and the body at large regard the security and happiness of each individual.

Such as are principled in mutual love, are continually advancing in heaven to the spring-time of their youth; and the more thousands of years they pass, they attain to a more joyous and delightful spring, and so continue on to eternity
with

with fresh increases of blessedness, according to their respective proficiencies and gradations of mutual love, charity, and faith. Those of the female sex, who had departed this life broken with the infirmities of old age, but after having lived in faith towards the Lord, in charity towards their neighbour, and in all the social duties of conjugal affection, after a succession of ages appear as advancing towards perfection in the bloom of youthful beauty surpassing all description; for goodness and charity form their own image in such persons, and express their delights and beauties in every feature of their faces, insomuch that they become real forms of charity: certain spirits that beheld them were astonished at the sight. Such is the form of charity, which in heaven is represented to the life, for it is charity that portrays it, and is portrayed in it, and that in a manner so expressive, that the whole angel, more particularly as to the face, appears as charity itself, in a personal form of exquisite beauty, affecting the soul of the spectator with something of the same grace; by the beauty of that form, the truths of faith are exhibited in an image, and are also thereby rendered perceptible: in a word, to *grow old* in heaven, is to *grow young*. Such as have lived in faith towards the Lord, that is, in a faith grounded in charity, become such forms, or such beauties, in another life; all the angels are such forms with an infinite variety, and of such is heaven composed.

[In our next we shall introduce a description of Hell.]

THOUGHTS *on* RAIN and VAPOURS, *and their*
CORRESPONDENCE *with the* CHURCH *in* MAN.

THE vapours arising from the earth ascend in imperceptible particles far above the region of clouds, in order to attain a new spirit or life from the ethereal principle

ple in the atmosphere ; then they fall together or collapse in the form of clouds, which is as it were a kind of ground or earth to fall upon. Again they collapse into still larger particles, and descend in rain. The particles of vapour first went up destitute as it were of life or fire ; they ascended to heaven for fire, and having obtained it, fall down and afford nourishment to the vegetable world.

All this corresponds to the Word, and man's instruction thereby. The vapour rising from the earth may be compared to natural science obtained from the things of this life through the medium of the senses, which must be exalted to the superior regions of the mind, there to receive a spirit and life before it can be of any real use to man. The ethereal principle above the clouds denotes the internal sense of the Word, or heaven ; the clouds are the literal sense ; and the earth is the church, which receives all its nourishment from the letter of scripture, as this also receives its virtue and power from the spiritual sense.

A man desirous of instruction from the Word, is like the parched earth looking up to the clouds for rain. The earth in such case answers to a man desirous of truth, from an affection thereto ; the rain is truth ; the electrical fire in the cloud is the principle of good in the Word, which is communicated with truth, and is the very life and soul thereof.

The primary cause of vegetation is fire, the secondary cause is rain ; which latter is a fluid body containing the former as a soul within it. Both are necessary to produce the end, for neither without the other can effect it. Just so spiritual nutrition is effected by good and truth united together. Good alone will not nourish, any more than fire alone will cause to vegetate ; still less will truth alone, or water alone, produce such effects. But both united together, will yield an abundant increase, like the union of

male

male and female in the animal kingdom of nature ; for as rain is the *conductor* of electrical fire to produce natural vegetation, so truth is the *conductor* of heavenly good to effect spiritual nutrition.

To the EDITORS.

GENTLEMEN,

I Trust that the following remarks, justly due to the great cause of truth, will be found consistent with the plan of your Magazine.

Mr. Lindsey, in his late publication, the *Second Address to the Students of Oxford and Cambridge*, introduces, with much contempt, the mention of “the waking dreams and revelations of Baron Swedenborg,” which he attempts to illustrate by a ridiculous hear-say story at the third or fourth hand ; and thus would have his readers conclude that Mr. Swedenborg was mad, p. 178.

Now supposing for a moment that Mr. Swedenborg was once apparently mad, or rather that he acted in certain cases so as to be reputed mad in the eyes of some ignorant individuals, does it follow that he was in reality mad, or that his writings deserve no attention ? What was the external conduct of several of the Jewish prophets, if those things ever were really done, but such as would denominate them mad ? But was this sufficient to excuse the inattention of the people, and the utter contempt of the divine message ? Suppose one of them with his eyes open took a wife of whoredoms, and another laid siege to the model of a city, (and this must be allowed by those who admit no more than the literal sense) ; are not these actions as inconsistent with common sense, as any thing imputed to Baron Swedenborg ? Was such a conduct calculated to call the

attention of the people to the Word of the Lord? but could they be excused for thus neglecting it? Indolence is a general weakness of the human mind: it is easy to condemn what we will not examine; and to despise a man as mad, rather than to inquire into the truth of his testimony, or the tendency of his doctrine. I publicly call on Mr. Lindsey, as one who professes himself a friend to free inquiry, and to rational religion, to know whether it is candid or just to condemn an author unheard; to pass sentence before he has examined. The writings of Mr. Swedenborg are before the public:—which, then, are they most inclined to believe, every silly tale of hear-say evidence, or several large volumes of most clear, most connected, and most consistent truths? Different volumes on different subjects, written at different times, most wonderfully harmonize in one glorious view. I defy Mr. Lindsey to point out one inconsistency, or one contradiction, thro' his numerous writings; to instance any one sentiment but what has the best tendency to promote the purity of man, and the peace of society. I publicly then call on Mr. Lindsey for condemning what he does not understand, and does not endeavour to understand. I ask him, whether he ever seriously read one page of E. Swedenborg?—No; such is the regard to truth,—such the presumption of ignorance! Mr. Lindsey may find, that being considered as the leader of the Unitarian party, may be as great an obstacle to the free and candid inquiry after truth, as being shackled with subscriptions to the opinions of men. A Unitarian has a party to support, and is as much enslaved by fear, and hurt by ridicule, as the most abject bigots of established churches. May I recommend you to practise that free inquiry which you seem to approve; and to exercise to others that common justice which you expect for yourself. Drop the language of a dictator:—do not shelter your ignorance
under

under the airs of presumption:—no longer dare to condemn what you do not understand. It is dangerous to speak of authors, or of systems, which we know not:—nothing is proved by this, except the ignorance and the littleness of the middling spirit. I entertain this candour for Mr. Lindsey, and for every human being, that I believe them incapable of opposing and degrading such admirable writings, if they knew the excellencies which they contain; but they are led away by idle reports, which flatter their pride, and indulge their indolence:—perhaps they have not force of mind to examine for themselves, nor strength of integrity to avow and practise the result of their examination. Every man must be left to himself. I then intreat Mr. Lindsey, as he has found himself not infallible, as he professes to be a sincere searcher for truth, and a forward defender of the divine unity, that he will examine the writings of Mr. Swedenborg for himself; or at least that he will not presume to condemn what he never attempted to understand.

June 15, 1790.

CLERICUS.

*An ESSAY on the COMMUNICATION between the
SOUL and BODY.*

[Continued from p. 105.]

II. *That the Spiritual World did exist and does subsist proximately from it's own Spiritual Sun, and the Natural World in like Manner from it's own Natural or Material Sun.*

THAT the spiritual world hath it's own proper sun, as well as the natural world, is because they are distinct and of very different constitutions, and because

each derives it's origin proximately from it's own sun : now a world in which all things are spiritual, cannot proceed from a sun which is the source of things natural only ; for in that case physical influx would take place, which is contrary to the laws and order of creation. That this world did derive it's existence from it's sun, is also evident from the doctrine of cause and effect, inasmuch as it depends on the sun for it's subsistence in the whole and every part of it : now it's subsistence indicates the cause of it's existence, according to that maxim, “ subsistence is continued existence ;” consequently, if the sun were annihilated, this world would lapse into a chaos, and that chaos into nothing. That the spiritual world has it's own sun distinct from that of our natural world, I can testify, for I have seen it : it appears like a fiery globe as our sun does, nearly of the same magnitude, and at about the same distance from the angels with that of the natural sun from us ; but it neither rises nor sets, being stationary in a middle altitude between the zenith and horizon, or forty-five degrees. Hence it is, that the angels enjoy perpetual light, and a perpetual spring. How does the man of unenlightened reason (whilst a stranger to this truth of a spiritual sun) wander in the mazes of a false philosophy, when he applies himself to consider the deep subject of the creation of the universe ! and how apt to fall into that fatal delusion of ascribing it to blind nature ! or if he chances to stumble on this truth, “ that nature takes it's birth from the sun,” then by a no less dangerous error, to mistake the sun for the author of the creation ! Nor will he be better able to understand the nature of spiritual influx, unless he knows the origin of it, for all influx, whether it be spiritual or natural, proceeds from it's own proper sun : thus the internal sight of man, which is that of his mind, receives it by way of influx from the spiritual sun, and his external sight, which is that of the
body,

body, from the natural sun; and both these influences operate in conjunction, as the soul does with the body. Hence may be judged, what blindness and infatuation of mind they are liable to, who go about to philosophize on these subjects, without knowing even the rudiments of truth; for their minds being furnished with no other ideas than what they borrow from nature and the senses, and consequently void of all spiritual light, they may aptly be compared to bats, which flutter about in the dusk of the evening, without any distinct view of the objects before them: nor is their infatuation less than their blindness, for judging of spiritual things by a false measure, they bewilder themselves and others with their vain reasonings, and so are lost in the labyrinths of error.

[*To be continued.*]

A New Dictionary of Correspondences, Representations, and the Spiritual Signification of Words. Interspersed with occasional Remarks.

[Continued from p. 123.]

ADAMAH, one of the fenced cities of the tribe of Naphtali, (Josh. xix. 36.) signifies such doctrinal truth as is useful in a state of spiritual temptation; for by Naphtali is signified temptation; and by a city, wherever mentioned in the Word, is spiritually understood something relating to doctrine, whether it be genuine or heretical, which is always determined by the sense of the subject treated of.

ADAMANT, or *diamond*, a precious stone, whose colour is translucent, and bordering a little upon a sky blue, signifies the truth of celestial good.—In an opposite sense,

as in Ezek. iii. 9, and Zech. vii. 12, it signifies truth destitute of good, or faith separate from charity.

ADAMI, a city of the children of Naphtali, (Josh. xix. 33.) a doctrinal having respect to temptation, and deliverance therefrom.

ADD. In a spiritual sense, to *add* signifies to unite faith with charity; also to multiply and make fruitful.

ADDER, or *serpent*, denotes the sensual principle in man.

In the spiritual world the interiors of man are represented visibly under the forms of animals of various kinds; and hence the Word in many parts describes their qualities in a similar manner. Thus Dan is called a *serpent* by the way, a *darting serpent* in the path: the Jews are called a generation of *vipers*: Herod is called a *fox*: and our Lord himself is described as a *lamb*, a *lion*, and was also prefigured by the brazen *serpent* which Moses set up in the wilderness.

In a good sense, *serpent* signifies prudence and circumspection: but in an opposite sense it denotes, in general, all evil, the various kinds of which are distinguished by the different kinds of *serpents*.

ADITHAIM, one of the cities of the tribe of Judah, (Josh. xv. 36.) a doctrinal having respect to the celestial church.

ADJUNCTION, differs from *conjunction*, in that the former is respectively external. To those who are in the externals of the church, merely in consequence of their being trained thereto from their infancy, spiritual good is said to be *adjoined*, not *conjoined*. With such the affection of charity occupies only the intellectual faculty, which constitutes *adjunction*; whereas in order to constitute *conjunction*, it must enter into the will of man, and thus be appropriated by him.

The Lord is *conjoined* to his New Church, which is the New Jerusalem; but is only *adjoined* to the pious in the Old Church.

To every man are *adjoined* angels from heaven, and spirits from hell.

All spirits in the world of spirits (which is an intermediate state between heaven and hell) are *adjoined* to men on earth.

ADJURE, to call upon for confirmation, as in Matt. xxvi. 63, where the chief priest says to Jesus, "I *adjure* thee by the living God, that thou tell us, whether thou be the Christ the Son of God."

ADMAH and ZEBOIM, in general signify the lusts of evil, and the persuasions of what is false.

ADMINISTRATION, the exercise of the external duties of the church, &c.—In heaven there are *administrations* and functions as various as those on earth, having respect to ecclesiastical, civil, and domestic affairs; and to each is annexed dignity according to the dignity of the use.

To suppose that the angels have no offices or duties to perform, would be to suppose, that heaven is a state of indolence, the necessary consequence of which would be misery. But the blessedness of angelic spirits consists in acts of charity, and in performing uses to one another.

Those in heaven who are engaged in the *administration* of ecclesiastical affairs, are such as, while living in this world, took delight in the holy Word, and searched truth, not for the sake of honour or gain, but for the sake of truth, and that they might be useful to their neighbour, as well as themselves. Those who are appointed to the *administration* of civil affairs in heaven, are such as, during their life in the world, had loved their country, preferring it's common good to their own private advantage. Such are true patriots, and have offices of *administration* allotted them according to their respective advances in wisdom, and in the love of uses. There are also other employments and *administrations* in heaven, according to the correspondence of their uses, which

which for number and dignity far exceed those carried on in this world.

ADMIRATION, signifies the reception and acknowledgment of a thing both in thought and affection.

[*To be continued.*]

*The CHARACTER of the late Mr. HOWARD, by
E. BURKE, Esq. in his Speech at Bristol, 1781.*

—“I Cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and the hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples;—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art;—not to collect medals, or collate manuscripts:—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original:—it is as full of genius as it is of humanity. It was a voyage of discovery,—a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country. I hope he will anticipate his final reward, by seeing all it’s effects fully realized in his own.”——

NATURAL HISTORY of the GOLDEN EAGLE.

THIS bird is in length about three feet nine inches, and in breadth eight spans. The bill is very strong, sharp, and crooked. The eye has four lids to cover or guard it

it

it from excessive light, and external injuries. The toes are covered with scales, and the claws are exceedingly strong and formidable. This bird is found in the mountainous parts of Ireland, where it's fierceness has been observed to be so great as to attack a cat, dog, sheep, &c. It laying seldom more than two eggs, shews that providence thus prevents too large an increase of what may prove offensive, if not destructive to the possessions of mankind. Some of these birds have been found in Wales.

The male engages in the maintenance of the young for the first three months, when the female undertakes and continues in this employment until the brood are capable of providing for themselves. The eagle flies the highest of all birds, and is therefore called the bird of heaven. Bochart asserts, that it lives a century, and that they increase in bulk until the period of death. Such is their thirst for rapine and slaughter, that they never drink any other liquid but blood, unless they are sick. This king of birds is said to have only the swan among his subjects who dare resist him. All the others, and even the dragon, tremble at his terrific cry. Not contented with preying on birds, and the smaller beasts, the eagle will plunge into seas, lakes, and rivers for fish. His sight is more acute than that of any other bird. He carries the young on his back to secure them from the fowler. His feathers are renovated every ten years, which greatly increases his vigour, as expressed in the beautiful simile of David, "Thy youth shall be renewed like that of the eagle." The eagle that would not quit the corpse of Pyrrhus, who had brought him up from a nestling, evinces this bird is capable of attachment and gratitude.

There are sixteen other sorts of eagles, namely, the sun eagle, bold eagle, ring eagle, black eagle, the osprey bird, crowned eagle, common eagle, white eagle, rough-footed

eagle, emu, juan le blanc, Brazilian eagle, Oroonoko eagle, eagle of Pondicherry, Morpnas or Conguror eagle, Vultusine eagle.

RULES *for judging of the* BEAUTIES *of* PAINTING, MUSIC, *and* POETRY; *founded on a new Examination of the Word* THOUGHT, *as applied to the* FINE ARTS.

THOUGHTS are, generally speaking, all ideas sufficiently distinct to be conveyed by signs. When speaking with a particular reference to the belles lettres and polite arts, we mean, by thoughts, the ideas which the artist attempts to raise by his performance, in contradistinction to the manner in which they are raised or expressed.

In works of art, thoughts are what remain of a performance, when stripped of it's embellishments. Thus, a poet's thoughts are what remains of his poems, independently of the versification, and of some ideas, merely serving for it's decoration and improvement.

Thoughts, therefore, are the materials proposed and applied by art to it's purposes. The dress in which they appear, or the form into which they are moulded by the artist, is merely accidental; consequently, they are the first object of attention in every work of art; the spirit, the soul of a performance, which, if it's thoughts are indifferent, is but of little value, and may be compared to a palace of ice, raised in the most regular form of an habitable structure, but, from the nature of it's materials, totally useless.

While, therefore, you are contemplating an historical picture, try to forget that it is a picture: forget the painter, whose magic art has, by lights and shades, created bodies
where

where there are none. Fancy to yourself that you are looking at men, and then attend to their actions. Observe whether they are interesting; whether the persons express thoughts and sentiments in their faces, attitudes, and motions; whether you may understand the language of their airs and gestures; and whether they tell you something remarkable. If you find it not worth your while to attend to the persons thus realized by your fancy, the painter has thought to little purpose.

Whilst listening to a musical performance, try to forget that you are hearing sounds of an inanimate instrument, produced only by great and habitual dexterity of lips or fingers. Fancy to yourself, that you hear a man speaking some unknown language, and observe whether his sounds express some sentiments; whether they denote tranquility or disturbance of mind, soft or violent, joyful or grievous affections; whether they express any character of the speaker; and whether the dialect be noble or mean. If you cannot discover any of these requisites, then pity the virtuoso for having left so much ingenuity destitute of thought.

In the same manner we must also judge of poems, especially of the Lyric kind. That ode is valuable, which, when deprived of its poetical dress, still affords pleasing thoughts or images to the mind. Its real merit may be best discovered by transposing it into simple prose, and depriving it of its poetical colouring. If nothing remains, that a man of sense and reflection would approve, the ode, with the most charming harmony, and the most splendid colouring, is but a fine dress hung round a man of straw. How greatly then are those mistaken, who consider an exuberant fancy, and a delicate ear, as sufficient qualifications for a Lyric poet!

It is only, after having examined the thoughts of a performance in their unadorned state, that we can pronounce

whether the attire, in which they have been dressed by art, fits, and becomes well or ill.—A thought, whose value and merit cannot be estimated, but from its dress, is, in effect, as futile and insignificant as a man who affects to display his merit by external pomp.



The SAILOR.

A Few mornings ago,—I remember it was a rainy one, —as I was walking along one of the back streets of this city, I was very much struck with a melancholy figure of a blind man, who was singing a song of love. Misery could not have found, among the numbers of distressed mortals, a form more suited to her nature.

While I was contemplating the wretchedness of the object, and comparing it with the strain which necessity compelled him to chaunt, a sailor, who came whistling along the street, with a stick under his arm, stopped and purchased a ballad of him.

God preserve you, cried the blind man, for I have not tasted bread this blessed day;—when the sailor, looking around him, on a sudden sprung up four steps into a baker's shop near which he stood; and returning immediately, thrust a small loaf, silently, into the poor man's hand, and went off whistling as he came.

I was so affected with this truly noble act of generosity, that I called the honest seaman back to me, and taking the little silver I had about me, which I think was but four shillings,—Thy nobleness of soul, said I, and the goodness of thy heart, my lad, which I have seen so bright an instance of, makes me sorry that I cannot reward thee as thou dost deserve:—however, I must beg your acceptance of this trifle as a small testimony how much I admire thy
generous

generous nature.—God bless your noble honour, said the sailor, and thank you; but we will divide the prize-money fairly; so, stepping back to the blind man, he gave him half of it; and, clapping him upon the shoulder at the same time, he added withal,—Here are two shillings for thee, my blind cupid, for which you are not obliged to me, but to a noble gentleman who stands within five yards of you; so get into harbour, and make thyself warm, and keep thy humstrum for fairer weather. Then giving his hat a quick wave over his head, he thanked me again, and went nimbly down the street.

HISTORICAL ACCOUNT of the ISLE of MAN.

THE name of this island seems to have been derived from *Mona*, the name by which it was called by Julius Cæsar. Pliny calls it *Monabia*, and Ptolemy *Monæda*, which are supposed to signify the more remote *Mona*, to distinguish it from the island of Anglesea, which the Romans also called by the name of *Mona*; yet other writers have imagined, that it received it's present name from the Saxon word *mang*, which signifies *among*, from it's situation between the kingdoms of England, Scotland, and Wales, and that hence arose the expression *Mancks-men*, *Manck-language*, &c.

This island was inhabited by the Britons in the time of the Romans; but when they were afterwards dispossessed of the greatest part of their territories by the Saxons, Picts, and Scots, it became subject to the latter; and we are informed by Orosius, that towards the end of the fourth century, both Ireland and the Isle of Man were inhabited by the Scots, and that the present inhabitants appear to be the descendants of the ancient Scots, from their language, which

which still bears a near affinity with the Erse, and differs but little from that spoken in the Highlands of Scotland, and by the Irish. The Norwegians, however, during their repeated invasions of Britain, conquered this island, as well as most of the western isles of Scotland, over which they set up a King, who had a title of King of the Isles, who chose the Isle of Man for the place of his residence; but in consequence of a treaty between Magnus IV. King of Norway, and Alexander III. King of Scotland, concluded in the year 1266, the western isles, and Man among the rest, were ceded to the Scots; and in 1720, Alexander having driven the King of Man out of the island, united it, together with the rest of the western isles, to the Crown of Scotland. However, Henry IV. King of England obtained the possession of the Isle of Man, and gave it to John Lord Stanley, in whose family it continued till very lately, when the last Lord Stanley, Earl of Derby, dying without issue, the Duke of Athol, his sister's son, succeeded him as Lord of Man and the Isles, and continued in the possession of the Island till it was purchased by his present Majesty of the late Duke and Duchess of Athol, in the fifth year of his reign.

The following remarks on the influence of the planets and fixed stars, written by a learned foreigner, we submit to the consideration of those who have made the science of astrology their particular study.

On the IMAGINARY INFLUENCE *of the* PLANETS.
and FIXED STARS.

THE prodigious distance of these celestial bodies, and the little connection our globe has with them, scarce permits us to think that they can have any sensible effect upon it.

it. There are, however, many superstitious people who give credit to their influence, and say, that from the stars and planets there issues continually somewhat which acts upon our atmosphere and the earthly bodies. But what is it that has this effect? If they mean the light of the stars themselves, or the light of the sun reflected by the planets, it evidently comes to nothing, and is much more inconsiderable than what the moon alone reflects upon us: therefore, as the light we receive from the moon has no sensible influence upon the earth, or the atmosphere, the light of the planets and fixed stars must have still less. If it was supposed that other matter issued from the stars, and reached us, it would be without the least foundation; for, if these illapses were real, they would, when collected in a burning glass, produce some alteration or sensible change in earthly bodies, which experience contradicts. Of course then, there proceeds nothing out of the celestial bodies but the faint light they convey to us; therefore, the astrologers, whether they are weak enough to be themselves deceived, or mean enough to impose on others, they deserve nothing but contempt, when they tell us of a beneficent Jupiter, a malevolent Saturn, a witty Mercury, of Mars inspiring warlike dispositions, and Venus inclining to love. The planets, far from producing the effects ascribed to them by astrologers, have in general none of any sort. What shall we say then of the Pleiades which bring rain, the impetuous Orion which foretels storms, the sad Hyades, the setting of the Arcturus, and the rising of Capricorn, which presages hail and hurricanes? What influence can the constellation the Bull have on peas and beans? or the Dog-star in respect to the madness of dogs? What connection can there be between our harvest and the Scorpion? As for the rest, if the rising or setting of these constellations was only observed in order to know the proper times for the different parts of agriculture,

and not as the causes of natural things, it might be allowable. In the earliest times, the beginning, middle, and end of each season was not marked by months, but by the rising and setting of the stars, in conjunction with the sun, or by their immersion into, and their emergence out of it's rays. From thence proceeds the vulgar opinion, that the different aspects of those stars produced effects which in reality should only be imputed to the seasons, and consequently to the sun. Orion rises in autumn, and sets in winter, which gives occasion to say, it brings storms; while it is to autumn and winter in reality they belong. The rising and setting of Orion only marks the time of those seasons.— When the Dog-star rises with the sun, it is excessively hot in our zone, but that constellation is not the cause of it. These heats are occasioned by our sun being then at the highest. I say *our* sun; for in the opposite zone, when the Dog-star rises with the sun, it is so extremely cold as to freeze animals, and to cover the rivers with ice. So that the southern nations consider this constellation as the cause of cold instead of heat. It is the same in respect to the Pleiades, which are said to occasion rain, and all the other constellations, to which they impute effects that in reality only belong to the seasons in which these stars rise or set.— If then the planets and stars have no part in the temperature and natural revolutions of our globe, they can have still less upon human actions. The happiness or unhappiness of individuals, or of whole nations, depends partly on natural talents and passions, partly on the combination of certain moral and natural circumstances; but the stars can have no influence upon any of these. If they had, we might be led to doubt the rule of Providence, and to believe, that the world is not governed by a Being infinitely wise, good, just, and powerful. Who would wish to inhabit a globe where all it's revolutions depend on a blind chance, or on the influence of the stars, which must be

fatal

fatal both to our natural and moral state. Let us leave to the superstitious this science so humiliating to the mind, and so destructive to peace, which they call astrology, and which in reality is only a wretched abuse of astronomy. As for us, our surest foundation for happiness is to know, that we live under the guidance of a wise, just, and good God, who directs all things.

To the above we beg leave to annex the following singular story ; which, if true, seems to indicate, that some individuals at least have been possessed of an extraordinary share of foresight into future events ; but whether by means of astrological calculation, or by any other way, we shall not pretend to determine. Let the reader judge for himself.

WE are told, that the judicious Mr. Dryden studied astrology with great accuracy and success, as appears from the calculations of his children's nativities, and especially that of his son Charles ; concerning whom, from his geniture, he thus predicted :

“ If he [Charles] lives to arrive at the eighth year of his age, says Mr. Dryden, he will go near to die a violent death on his very birth-day ; but if he should escape, of which I see but small hopes, he will in the 23d year be under another dangerous direction ; and if he should escape that also, the 33d year will produce a killing direction.”

Before the month of August, in which young Dryden was to enter into the eighth year of his age, Mr. Dryden was invited to the country seat of the earl of B. his brother in law, at Charlton in Wilts ; where, on the very day of Master Charles's anniversary, lord B. made a general hunting match, to which all the neighbouring gentlemen were invited. Mr. Dryden accompanied the gentlemen, after taking care to set his son a double exercise in the Latin

tongue, which he taught his children himself, with a strict charge not to stir out of the room till his return; well knowing the task he had left him would take up longer time. Charles was busy in performing his duty, in obedience to his father, when the stag made towards the house; and the noise alarming the servants, they hastened out to see the sport. One of them took young Dryden by the hand, and led him out to see it also, when, just as they came to the gate, the stag being at bay with the dogs, made a bold push, and leaped over the court wall, which was low, and very old; and the dogs following, threw down part of the wall, ten yards in length, under which Charles Dryden lay buried. He was immediately dug out, and after six weeks languishing in a dangerous way, he recovered.

In the 23d year of his age he fell from the top of an old tower belonging to the Vatican at Rome, occasioned by a swimming in his head, with which he was seized, the heat of the day being excessive. He again recovered, but was ever after in a languishing, sickly state.

In the 33d year of his age, being returned to England, he was unhappily drowned at Windsor. He had with another gentleman swam twice over the Thames; but in crossing it the third time, it was supposed he was taken with the cramp, because he called out for help, though too late. Thus were the father's predictions fulfilled, and his skill in astrology verified.

p. 229.

DESCRIPTION of the famous SALT MINES at WILLISKA, in POLAND.

THERE are mines of salt in Hungary, Catalonia, and many other parts of Europe, but the greatest in the world is that at Williska in Poland, from which a great part

part of the continent is supplied. Williska is a small town not far from Cracow, and the mine has been worked ever since the year 1251, when it was accidentally found in digging for a well. There are eight openings or descents into this mine, six in the field, and two in the town itself, which are most used for letting down the workmen, and taking up the salt; the others being mostly used for letting in wood and necessaries.

The openings are five square, and about four feet wide; they are lined throughout with timber, and at the top of each there is a large wheel with a rope as thick as a cable, by which things are let down and drawn up: it is worked by a horse. When a stranger has the curiosity to see these works, he must descend by one of these holes; he is first to put on a miner's coat over his cloaths, and then being led to the mouth of the hole by a miner, who serves for a guide, the miner fastens a smaller rope to the larger one, and ties it about himself; he sits in this, and taking the stranger in his lap, he gives the sign to be let down. When several go down together, the custom is, that when the first is let down about three yards, the wheel stops, and another miner takes another rope, ties himself, takes another in his lap, and descends about three yards further; the wheel then stops for another pair, and so on till the whole company are seated; then the wheel is again worked, and the whole string of adventurers are let down together. It is no uncommon thing for forty people to go down in this manner. When the wheel is finally set a-going, it never stops till they are all down; but the descent is very slow and gradual, and it is a very uncomfortable time, while they all recollect that their lives depend upon the goodness of the rope. They are carried down a narrow and dark well to the depth of six hundred feet perpendicular; this is in reality an immense depth, but the terror and tediousness of the descent makes it ap-

pear to most people vastly more than it is. As soon as the first miner touches the ground at the bottom, he slips out of the rope, and sets his companion upon his legs, and the rope continues descending till all the rest do the same.

The place where they are set down here is perfectly dark, but the miners strike fire, and light a small lamp, by means of which (each taking the stranger he has care of by the arm) they lead them through a number of strange passages and meanders, all descending lower and lower, till they come to certain ladders by which they descend an immense depth, and this through passages perfectly dark. The damp, cold, and darkness of these places, and the horror of being so many yards under ground, generally makes strangers heartily repent before they get thus far; but when at bottom they are well rewarded for their pains, by a sight that could never have been expected after so much horror.

At the bottom of the last ladder the stranger is received in a small cavern, walled up, perfectly close on all sides. To increase the terror of the scene, it is usual for the guide to pretend the utmost terror on the apprehension of his lamp going out, declaring they must perish in the mazes of the mine if it did. When arrived in this dreary chamber, he puts out his light as if by accident, and after much cant catches the stranger by the hand, and drags him through a narrow creek into the body of the mine, when there bursts at once upon his view, a world, the lustre of which is scarce to be imagined. It is a spacious plain, containing a whole people, a kind of subterraneous republic, with houses, carriages, roads, &c. This is wholly scooped out of one vast bed of salt, which is all a hard rock, as bright and glittering as crystal; and the whole space before him is formed of lofty arched vaults, supported by columns of salt, and roofed and floored with the same, so that the columns, and indeed the whole fabric, seems composed of the purest crystal.

[*To be continued.*]

REVIEW

11. 392.

REVIEW OF BOOKS.

Essays on the Nature and Principles of Taste. By the Rev.
Archibald Alison, LL. B. F. R. S.

IN writing these essays, Mr. Alison is intitled to the praise of considerable ingenuity ; and although we cannot in all cases agree with him, yet we must acknowledge he has treated his subject with great accuracy of observation, and in a manner singularly engaging. The following passages are beautiful :

“ Did you never observe (says Mr. Gray, in a letter to a friend) while rocking winds are piping loud, that pause, as the gust is recollecting itself, and rising upon the ear in a shrill and plaintive note, like the swell of an Æolian harp. I do assure you there is nothing in the world so like the voice of a spirit.” Such a sound in itself is inconsiderable, and resembles many others which are very far from being sublime ; but as the fore-runner of the storm, and the sign of all the imagery we connect with it, it is sublime in a very great degree. There is in the same manner said to be a low rumbling noise preceding an earthquake, in itself very inconsiderable, and generally likened to some very contemptible sounds ; yet in such a situation, and with all the images of danger and horror to which it leads, I question whether there is another sound so dreadfully sublime. The soft and placid tone of the human voice is surely not sublime ; yet in the following passage, which of the great images that precede it, is so powerfully so ? It is a passage from the first book of Kings, in which the Deity is described as appearing to the prophet Elijah. “ And he said, go forth, and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord ; but the Lord was not in the wind : and
after

after the wind an earthquake ; but the Lord was not in the earthquake : and after the earthquake a fire ; but the Lord was not in the fire : and after the fire *a still small voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

Again :

' There is scarcely in nature a more trifling sound than the buz of flies ; yet I believe there is no man of common taste, who, in the deep silence of a summer's noon, has not found something strikingly sublime in this inconsiderable sound.

' The falling of a drop of water, produces in general a very insignificant and unexpressive sound ; yet sometimes in vaults, and in large cathedrals, a single drop is heard to fall at intervals, from the roof, than which, I know not if there is a single sound more strikingly sublime.

' One can scarcely mention a sound less productive of the sublime, than the sound of a hammer. How powerfully, however, in the following description has Shakespear made this vulgar sound sublime !

' From camp to camp, thro' the foul womb of night
The hum of either army stilly sounds,
That the fix'd centinels almost receive
The secret whispers of each other's watch.
Fire answers fire, and thro' their paly flames
Each battle sees the other's umber'd face :
Steed answers steed in high and boastful neighs
Piercing the earth's dull ear, and from the tents
The armourers accomplishing the knights
With busy hammers, closing rivets up,
Give dreadful note of preparation.'

' The sound of oars in water is surely very far from being sublime ; yet in a tragedy of Thomson's this sound is made strikingly sublime, when (in the person of a man who had

been left by the treachery of his companions upon a desert island) he describes the horrors he felt, when he first found his being deserted; and adds,

I never heard
A sound so dismal as their parting oars.'

The following is Dr. FRANKLIN's Epitaph on *himself*, which he wrote when he was a Printer, in the early part of his life, and which is now to be inscribed, by his own desire, on his tomb-stone:

The Body
of
BENJAMIN FRANKLIN, Printer,
(Like the cover of an old book)
It's contents torn out,
And stript of it's lettering and gilding,
Lies food for worms:
Yet the work itself shall not be lost,
For it will (as he believed) appear once more,
In a new
And more beautiful edition,
Corrected and revised
By
The AUTHOR.

BANKRUPTS.

<p>George Smith, of Ludgate-street, perfumer.</p>	<p>Deretend, Warwickshire, victualler and builder.</p>
<p>Henry Lay, of Houghton-street, Clare-market, victualler.</p>	<p>Stephen Taylor, of Brentwood, Essex, shopkeeper.</p>
<p>Richard Hill, of Birmingham, anvil-maker.</p>	<p>John Lowthian, of Woodstock-street, Hanover-square, dealer in horses.</p>
<p>Thomas Summerland, late of</p>	<p>Joseph</p>

Joseph Dugliss, of Birmingham, Warwickshire, butcher.

Thomas Huxley, of Worcester, vintner.

John Humphries, of North Bradley, Wilts, innholder.

Thomas Wall, of Wapping New Stairs, glass-seller.

John Bowman, of Exeter, maltster.

Edward Purcell, of the Half-way house, Hampstead road, Middlesex, cowkeeper.

Peter Bayoud, of Grafton-street, Soho, vintner.

John Weidner, of Bethnal-green, Middlesex, drug-manufacturer.

John Duggan, of Leeds, Yorkshire, cabinet-maker.

William Giles the younger, of Great Yarmouth, Norfolk, twine-spinner.

Charles Walker, a prisoner in his Majesty's gaol at White Laith, Yorkshire, linen-draper.

William Matthews, of St. Mary Magdalen, Oxford, currier.

Robert Fowle, of Blandford, Dorsetshire, linen-draper.

Alexander Jameson, late of Boulogne, in France, but now of Charing-cross, mariner.

John Jackson, of Air-street, Piccadilly, merchant.

Solomon Gregory, of Bristol, builder.

John Horford, late of Little Moorfields, victualler.

Samuel Witty, late of Daventry, Northamptonsh. horse-dealer.

Henry Hirst, of Charles-street, Covent-garden, woollen-draper.

Thomas Trafford, of Brumby, Lincolnshire, beast-jobber.

James Hill, of Long-acre, grocer.

James Birchinhough, of Duke-street, West Smithfield, dealer.

Wm. Burn and John Burn, of the Minories, linen-drappers.

DEATHS.

In Philadelphia, the celebrated Dr. Benjamin Franklin. He was born in the year 1706. The Congress, with a due respect to his memory, immediately decreed a general mourning for one month.

At Lewisham, Mr. Alexander Milburne, aged 89, of whom it was remarkable, that he never was in the metropolis in his life. He was a great botanist, and perambulated the fields great part of the year from morning till night.

In Great Doctors Commons, Mrs. Barry, aged 103 years, who retained all her faculties till within a short time of her death. She was followed to the grave by her daughter, aged 75.

Found dead in his bed, the Rev. and pious Aaron Foster, a Priest's Vicar of Wells Cathedral, and Vicar of East Penard and Mudford, Somersetshire. He officiated the day before.

At W. Vaughan's, Esq. of Monmouth, after eating his dinner in apparently good health, Mr. Knight, of Courtfield, a priest of the Roman Catholic persuasion.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For J U L Y, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

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TO CORRESPONDENTS.

WE are obliged to *Amicus* for the good Opinion he entertains of this Work, and beg Leave to assure him, it shall be our constant Endeavour to merit the Approbation of our Readers. The Communication which he has favoured us with, will be inserted the first Opportunity.

The Request of a Correspondent, who subscribes himself *A Friend to the Truth derived from Good*, will be taken into Consideration.

The Question proposed by *W. R.* shall have an Answer.

Besides the Letter on Astrology inserted in the present Number, we have received several others on the same Subject, but particularly a *red-hot* one from some anonymous Astrologer, who seems to be sorely pinched by the few Remarks, given in our last Number, concerning the Imaginary Influence of the Planets; although we had no Intention thereby to ruffle his Temper, but merely started the Subject as a Matter of fair and impartial Inquiry. His Enthusiasm for Astrology seems to have betrayed him into a Degree of Warmth, accompanied with personal Abuse, very unbecoming the Man of candid Investigation. We have therefore only to advise him to be more temperate in his Judgment, and not suffer his Zeal to get the better of his Reason; particularly while he reads our Inquiry into his Art, which commences in the present Number.

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Having already given a description of the true nature of Heaven and heavenly Joy, in the preceding Numbers of this Magazine; we now come to treat of the Miseries of infernal Spirits, who in consequence of having lived in this world in opposition to the laws of purity and truth, are in the next consigned to those punishments and horrors which are inseparable from the love of evil, and the confirmed habits of vice.

*An AUTHENTIC DESCRIPTION of HELL, and
HELL - TORMENTS.*

AS in respect to heaven, so also in respect to hell, the idea which man entertaineth thereof is most common, or general, and so obscure, that it can scarce be called an idea; for as a poor cottager, who hath never travelled beyond the limits of his own lonesome habitation, may form

an idea of the earth, but yet for want of knowing the empires, kingdoms, particular forms of government, and still more particular societies, and the lives of the individuals who compose them, must needs have a most common or general idea concerning the earth, which is such as scarce to deserve the name of an idea, so it is also in respect to heaven and hell, when nevertheless there are innumerable things contained in each, and infinitely more than in any globe of earth throughout the universe. This may appear in some sort from this consideration, that as no two individuals have a similar heaven, so neither have any two a similar hell; and that all souls whatever, which since the first creation have lived in the world, are there admitted and collected together.

As love towards the Lord and our neighbour, together with the joy and happiness therein originating, constitute heaven, so hatred against the Lord and against our neighbour, together with the punishment and torment therein originating, constitute hell: there are innumerable genera of hatreds, and still more innumerable species, and hence the hells are innumerable.

As heaven from the Lord, by means of mutual love, constituteth as it were one man and one soul, and thus regardeth one end, which is the preservation and salvation of all to eternity, so on the other hand, hell formed from propriety, by self-love and the love of the world, that is, by hatred, constituteth one devil and one mind, and thus regardeth one end, which is the destruction and damnation of all to eternity. That such is the effort of each, hath been given me to perceive a thousand and a thousand times; wherefore unless the Lord, every moment, and every smallest part of a moment, preserved all, they would inevitably perish.

The hells have such a form and such an order induced by the Lord, that they are all kept tied and bound by their

lusts and phantasies, wherein the very essence of their life consisteth; which life, as originating in death, is changed into dreadful torments, such as cannot be described; for the highest satisfaction of their life consisteth in being able to punish, torture, and torment each other, which they do by arts most unknown in the world, whereby they excite exquisite sensations, just as if they were in the body, and also direful and horrible phantasies, together with terrors and horrors, and many more things of a similar kind. The diabolical crew perceive so much pleasure herein, that if it were possible for them to increase and strain pangs and torments to infinity, they would not even then be satisfied, but would still burn with desire to go beyond infinite: the Lord however taketh away their efforts, and mitigateth their torments.

Such is the equilibrium of all and every thing in another life, that evil punisheth itself, so that in evil is the punishment of evil; the case is similar in respect to the false, which returneth upon him who is principled therein; hence every one occasioneth punishment and torment to himself, and then rushes into a diabolical society, which doeth the like. The Lord never casteth any one into hell, but is desirous to bring all out of hell; much less doth he lead into torment; but whereas the evil spirit rushes himself therein, the Lord turneth all punishment and torment to good, and to some use; it would be impossible there should be any such thing as punishment, unless use was the end aimed at by the Lord, for the Lord's kingdom is a kingdom of ends and uses; but the uses which the infernal spirits are able to promote, are most vile, and when they are exercised in promoting those uses, they are not in so great a state of torment, but on the cessation of such uses, they are cast again into hell.

There are with every man at least two evil spirits, and two angels; by means of the evil spirits man hath communication with hell, and by means of the angels with heaven; without such communication with both, it would be impossible for man to live a single moment; thus every man is in some society of infernals, although he is entirely ignorant of it, but their torments are not communicated to him, because he is in a state of preparation for eternal life; that society in which he hath been is sometimes shewn him in another life, for he returneth into it, and thereby into the life which he had in the world, and thence either tendeth towards hell, or is raised up into heaven. Thus man who hath not lived in the good of charity, and hath not suffered himself to be led by the Lord, is one of the infernals, and after death becometh also a devil.

Besides the hells there are also vastations, concerning which much is spoken in the Word; for man, by reason of actual sins, bringeth with him into another life innumerable evils and falses, which he accumulateth and joineth together. This is the case even with those who have lived uprightly; before these can be elevated into heaven, their evils and falses are to be dissipated, and this dissipation is called vastation. There are several kinds of vastations, and the times of vastation are longer and shorter; some in a very short time are taken up into heaven, and some immediately after death.

In order that I might be a witness of the torment of those who are in hell, and also of the vastation of those who are in the inferior earth, I was sometimes let down thither; (to be let down into hell is not to be translated from place to place, but it is an immission into some infernal society, whilst man remaineth in the same place;) but it is permitted me to relate here only the following experience: I perceived
plainly,

plainly, that, as it were, a kind of column encompassed me ; that column was sensibly increased, and it was insinuated to me that this was the wall of brass spoken of in the Word, formed of angelic spirits, in order that I might be let down safely amongst the unhappy. When I was there, I heard miserable lamentations, and amongst the rest this cry, “ Oh God, oh God, be merciful to us, be merciful to us,” and this for a long continuance ; it was granted me to discourse with those miserable persons for some time ; they complained particularly of evil spirits, in that they burned with a continual desire only to torment them ; and they were in a state of despair, saying, that they believed their torment would be eternal ; but it was granted me to comfort them.

The hells, as was said, being so numberless, in order to give some regular account concerning them, the subject will be digested in the following work, under these several articles : 1. Concerning the hells of those, who have spent their lives in hatreds, revenges, and cruelties. 2. Concerning the hells of those, who have lived in adulteries and lasciviousness ; also concerning the hells of the deceitful and of jugglers. 3. Concerning the hells of the covetous ; and therein concerning the filthy Jerusalem, and robbers in the wilderness ; also concerning the excrementitious hells of those who have lived merely in carnal pleasures. 4. Next concerning other hells distinct from these. 5. Lastly concerning those who are in vastation.

[*To be continued.*]

To the EDITORS.

GENTLEMEN,

I Observe in your elucidations of different texts of scripture, and other parts of your work, that there is something

something quite new and pleasing, at the same time interesting. How far it is really consistent with the genius, tendency, and spirit of christianity, I will not take upon me to say. Let the words of Gamaliel suffice on this point, "If this counsel, or this work, be of men, it will come to nought; but if it be of God, ye cannot overthrow it." However, I find myself drawn by your general invitation to ask, among other of your correspondents, a favour at your hands, which is, What do the words which we find written in the 9th chapter of Ecclesiastes, verses 14 and 15, allude to? "*There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered the same poor man.*" Now should you be so obliging as to point out, in some future Number of your work, the allusion of the above words, you will much oblige

Your obedient

Mount Pleasant,
Startforth.

humble Servant,
PETER WINDLE.

WE have already observed, that the New Church considers no other books as the Word of God, but those which contain the internal sense, and which are enumerated in the first Number of this Magazine, page 19. It is not therefore to be expected, that an internal sense should be pointed out, where that sense does not exist. Yet it is well to be attended to, that several of the books in our common Bible, besides those which the New Church acknowledges as canonical, or of Divine authority, in many parts contain an internal sense, though not in series, or strict connection, like those which are divinely inspired. Such are, the book of Job, Ecclesiastes, Solomon's Song, &c. which being

written

written by men, who were unacquainted with the science of correspondences, are more or less perfect, according to the degree in which their respective authors were principled in that science. This is a distinction, of which our readers should always be aware. The book of Job, particularly, was written by a member of the Ancient Church, among whom it was usual for the learned to write according to correspondences; and he who could best treat his subject in that manner, and reduce his descriptions nearest into the *shape or form of historical facts*, (although they were never intended to be so understood,) such an one was by the ancients reputed the wisest man.

But widely different are those books which are of divine inspiration. These, inasmuch as they proceeded from the mouth of God himself, are in themselves absolutely perfect and complete; not depending, like the former, on the personal talents or qualifications of the prophets who uttered them; not receiving any tincture of imperfection from the organs or subjects through whom they passed; but by a Divine and powerful agency preserved inviolate from the contagion of man's proprium or selfhood, during their descent from heaven to earth. These are the books, of which it is said, particularly in regard to their internal sense, "In the beginning was the Word, and the Word was with God, and God was the Word, and the Word became Flesh," John i. 1, 2, 14.

Having premised these observations, which we thought necessary to make in the present instance, we shall now briefly remark on the passage which our correspondent *Peter Windle* quotes from Ecclesiastes ix. 14, 15. In a natural sense, it appears to be an observation made by the preacher on the general disposition of mankind, in that they are more apt to neglect the good counsel of an obscure, indigent person, than the words that issue from the lips of

one in dignity and wealth, even though the former should be replete with the most consummate wisdom, and the latter have nothing to recommend them but the false merit of a pompous or splendid name. This has been a common case in almost all ages of the world, and is as general in the present, as it has been in any former period. Let an obscure individual pronounce the greatest truth, no matter whether of a political, civil, or ecclesiastical nature; let that truth be published either with or without the name of its obscure author, and (generally speaking) notwithstanding its intrinsic superiority, it is no sooner brought to the light, than it is again immediately consigned to oblivion, and we perhaps never hear of it again. But let the same truth (or even one of inferior moment) be uttered by an archbishop, a judge, or a minister of state, and instantly the whole kingdom resounds with the loudest plaudits of admiration: nor are the limits of a kingdom wide enough to contain and terminate the burst of applause; it passes the ocean, and gaining new vigour in the flight, fills the astonished ear of distant nations with the thunder of its voice. Such is the way of the world, which Solomon seems to have well understood.

In a spiritual sense (allowing it to be written by correspondences) the passage alluded to will bear the following explanation. *There was a little city*, signifies a doctrinal of the church, or the church itself with respect to doctrine. *And few men within it*, signifies having the remains of genuine truth; few denotes remains, and men signify genuine truth, or those who are principled therein. *And there came a great king against it, and besieged it, and built great bulwarks against it*, signifies false doctrines derived from evil, opposing and endeavouring to destroy the remains of truth in the church; by a great king is signified the false derived from evil; *king* has respect to truth, and the word *great* to good; but in the opposite sense, as in the present case,

case, they allude to what is false and evil. *Now there was found in it a poor wise man*, signifies the acknowledgment that all good and truth come from the Lord alone; a man is said to be a poor wise man, when he acknowledges, that of himself he possesses nothing good or true, and that of himself he can do nothing. *And he by his wisdom delivered the city*, signifies that salvation or deliverance from hell is of the Lord alone: in the literal sense it appears as if the man delivered the city, but the internal sense attributes it solely to the Lord; nevertheless it is necessary that man should co-operate with the Lord, and during such co-operation it *appears* as if the man delivers and saves himself; wherefore in compliance with this appearance, and in order to excite man to greater activity in the resistance of evil, the scripture is written, in many parts of the literal sense, in such a manner as to attribute to man the work of salvation, when in reality it belongs to the Lord alone. *Yet no man remembered the same poor man*, signifies that those who are in self-derived intelligence do not acknowledge the Lord, nor his divine assistance; man, in the opposite sense, signifies self-derived wisdom and intelligence; but the poor man signifies the wisdom not derived from self, but from the Lord.



OBSERVATIONS on the Word "MYSTICISM."

THE generality of mankind are abused by words: they are led by sound without sense. There are very few who either read or think for themselves: their judgments are shackled, and they dare not get free. Give a book but an ill name,—say that it is contrary to Calvin or Arminius, or that it is *mystical*, and it is condemned unseen, unheard. This will particularly apply to the word *mysticism*,

which some imagine to be equal to heresy ; whereas the meaning is simply this, *internal religion*, the loving God with all our heart, and our neighbour as ourselves : this is the whole of mysticism. What is *external* religion worth without this *internal* principle ? A man may go to church, receive the sacrament, read the bible, and do outward works of charity ; yet if these do not proceed from an internal principle of piety, he is only building up a specious temple of pharisaical righteousness, or concealing himself under a mask of hypocrisy ; the *inward* or the *mystic* principle is wanting ; therefore all that is truly good is also wanting. By *mysticism* I mean real inward religion ; the life of the form. This being my idea of this word, judge how surprized I was to see it introduced by Mr. De Coetlogon, in a printed sermon of his before the Lord Mayor, amongst the worst of company. He sneers at the idea of "complete toleration," which is scarce consistent in a Protestant preacher : every man should separate between the principle and the abuse of it. On complete toleration he gives us this note, "By which is meant authority by law to declare and defend all that variety of mysticism, absurdity, error, falsehood, enthusiasm, and blasphemy, which the multitude of sectaries, with which this nation abounds, may think proper to spawn." Toleration, as well as every other blessing, may be abused ; but surely a little more charity, and a little more discrimination, might have been shewn, and not to have ranked mysticism and blasphemy in the same black list. Is there no difference between pure internal religion, the religion of the heart, and a ridicule and contempt of all religion ?

I cannot but imagine that in this note *more is meant than meets the ear* ; and mysticism is here unfortunately introduced, and unjustly classed to throw an odium on the writings of Mr. Swedenborg. "Oh, he is a mystic," is all the charge

charge which some teachers have been pleased to bring against him ; but this has generally been sufficient to save their credit, and to keep their people in ignorance. Many detest the papal hierarchy, and yet willingly exercise a papal tyranny over the minds of men ; the tyranny of ignorance ; the dread of thinking for themselves. In the true sense of the word, Mr. Swedenborg is a *mystic*, or rather an explainer of mysteries : the whole of his writings is this, to produce pure internal religion, to love our redeeming God and Saviour with all our heart, and our neighbour as ourselves. It is mysticism, pure, rational, and holy. It is the religion of St. Paul ; but especially of St. John. This is all the mischief included in that simple word *mysticism*. Let me then remind all who profess themselves christians, that *the kingdom of heaven is within them* ; no set of opinions ; no notions of faith ; no outward works and duties, can possibly avail to save them, unless their hearts are purified by true repentance, and animated by love to the Lord, and by charity to man. Men may amuse themselves, and be flattered by others for their outward works of piety ; for their zeal for opinions, true or false : yet if these do not proceed from a principle of *internal* religion, they only have *a name to live* among men, while they are spiritually dead in his sight *who searcheth the heart and trieth the reins*.

Z. Z.

The ORIGIN of ANGELS and DEVILS.

[Continued from p. 151.]

MANY of the learned from the christian world, when they find themselves after death in a body, in garments, and in houses, as they had been in the world, are all amazement ; and when they recall to mind, what they had thought concerning a life after death, the soul, spirits, and

and concerning heaven and hell, they are affected with shame, acknowledge their past infatuation, and that the simple in faith were much wiser than they. On examining those learned men who had confirmed themselves in such errors, and who had attributed all things to nature, it was found, that the interiors of their mind were shut, and the exteriors open; a proof that they had not looked towards heaven, but towards the world, and consequently also towards hell; for in proportion as the interiors of the mind are open, in the same proportion man looks towards heaven, but in proportion as the interiors are shut and the exteriors open, in the same proportion he looks towards hell; for the interiors of man are formed for the reception of heavenly things, and his exteriors for the reception of worldly things, and they who receive the world and not at the same time heaven, receive hell.

That the spirit of a man, after it's separation from the body, is a man, and in a like form, has been made manifest to me by daily experience for many years, having seen and heard them a thousand times, and also conversed with them; particularly on this subject, that men in the world do not believe it, and that they who do believe it, are reputed by the learned as simple: the spirits were grieved at heart, that such ignorance should still prevail in the world, and especially within the church; this, they said, proceeded principally from the learned, who judge of the soul from the bodily senses, in consequence of which they form no other idea of it, than as of simple thought, which, when considered without any subject in which and by which it may subsist, is like something floating in mere ether, which cannot but be dissipated on the death of the body: but inasmuch as the church holds the immortality of the soul, because it is taught in the Word, they cannot but assign to it something vital, of the quality of thought, though nothing
of

of sense such as appertains to man, before it is reunited to it's body again: on this opinion is founded the doctrine of the resurrection, and a belief in the soul's future conjunction with the body at the time of the last judgment; for from the afore said hypothesis concerning the soul, no other conclusion can be drawn, consistent with the faith of the church respecting man's eternal life: hence it is, when any one thinks of the soul according to the doctrine of the church, and at the same time according to the above hypothesis, that he has not the smallest idea of it's being a spirit, and that this spirit is in a human form: add to this, that scarce any one at this day knows what is spiritual, and still less that they who are spiritual, as all spirits and angels are, have any thing of the human form. This is the reason why almost all who come from the world are greatly astonished at their being still alive, and equally men as before, without any difference whatever; but when they cease to be amazed at themselves, they then wonder that the church should be ignorant of this state of men after death, when notwithstanding all that have ever lived in the world, are in the other life, and living men: and because they were also surpris'd, that this was not discovered to man by visions, it was told them from heaven, that this could be done, for nothing is easier, when it is the Lord's good pleasure, but that still they who had confirmed themselves in fables against it, would not believe, even though they were to have ocular demonstration thereof; and moreover, that it would be dangerous to manifest any thing from heaven to those who are immersed in worldly and corporeal pleasures, for in this case they would first believe and afterwards deny, and thus they would profane that essential truth; for to believe and afterwards deny, is to profane; and they who profane, are thrust down into the lowest and most grievous of all the hells. This danger is understood by the Lord's words, "*He hath*

6 *blinded*

blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart, and be converted, and I should heal them," John xii. 40; and that they who are in worldly and corporeal loves, still would not believe, is understood by these words, "*Abraham said to the rich man in hell, they have Moses and the prophets, let them hear them; but he said, nay father Abraham, but if one from the dead come to them, they will be converted; but Abraham said to him, if they hear not Moses and the prophets, neither will they believe even if one rose from the dead,"* Luke xvi. 29, 30, 31.

That heaven is from mankind, may appear from this consideration, that the minds of angels and men are alike, both possessing the same faculty of understanding, perceiving, and willing; and both are formed to receive heaven; for the human mind is capable of like wisdom with the angelical, and the only reason why men are not as wise in this world as the angels, is because they are here confined to earthly bodies, and therein the spiritual mind thinks naturally, for man's spiritual thought, which he is endued with as well as an angel, during his life in the body flows into natural ideas corresponding with spiritual, and so are perceived therein; but it is otherwise when the mind of man is loosed from the fetters of the body, then it no longer thinks naturally but spiritually; and when it thinks spiritually, it conceives things incomprehensible and unutterable to the natural man, consequently in like manner as an angel: hence it may appear evident, that the internal of man, which is called his spirit, is in it's essence an angel. But when the internal of man is not opened above, but only beneath, even then after it's separation from the body, it appears in a human form, but monstrous and diabolical, for it cannot look upward to heaven, but only downward to hell.

That heaven and hell are from mankind, the church might also have known from the Word, and received as a part of it's doctrine, if it had admitted of illumination from heaven, and attended to what the Lord said to the thief, "*That this day he should be with him in paradise,*" Luke xxiii. 43; and to what he said concerning Dives and Lazarus, "*That Dives went to hell, and thence conversed with Abraham, and that Lazarus went to heaven,*" Luke xvi. 19 to 31; or to what the Lord said to the Sadducees concerning the resurrection, "*That God is not the God of the dead, but of the living,*" Matt. xxii. 32: and moreover it might have been known from the common belief of all who live a good life, particularly from their belief at the hour of death, when they are no longer influenced by worldly and corporeal things, that they shall go to heaven immediately on their departure from the body. This belief prevails with all, when they do not think, from the doctrine of the church, concerning the resurrection at the time of the Last Judgment; in the truth of which any person may be confirmed, if he will make inquiry.

[To be continued.] *A 744*

To the EDITORS.

GENTLEMEN,

IN Revelations, chap. xiii. verses 17 and 18, it is said, "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

As your new Magazine of Knowledge, &c. is calculated to give every reader the most satisfactory information on
VOL. I. No. 5. D d every

every subject, a method how to calculate the number of his name, or the number of the beast, will,

Gentlemen, greatly oblige

Your constant reader,

Somerford,

And humble servant,

near Wolverhampton.

J. M.

* * * * *

IN reply to the above, it will be necessary to premise, that the book of Revelation treats solely of the destruction of the present Christian church, both among Roman Catholics and Protestants; and afterwards of the establishment of a new church, called the New Jerusalem. The first sixteen chapters, inclusive, treat of the Protestants; the 17th and 18th of the Roman Catholics; and the succeeding chapters of the Last Judgment, and the New Church.

It has generally been supposed, that the beast spoken of in the 16th chapter is the Pope of Rome; and in this many have been confirmed by the circumstance of the Pope's name, in Hebrew, Greek, and Latin, making the number 666. But not to dwell upon this trifling mode of explanation, which may be extended to an hundred other names, and which at best makes the passage a mere *rebus* or *conundrum*, and consequently unworthy a place in the divine oracles of truth; we shall proceed to give the *true interpretation* in as clear and concise a manner as possible.

That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, signifies a prohibition that no person shall become a teacher, or be inaugurated into the office of the priesthood, receive the degree of Master of Arts, or Doctor of Divinity, or even be called orthodox, unless he acknowledges the Protestant doctrine of justification by faith alone, and swears that he both believes and loves that faith, or at least that he believes
and

and loves articles of doctrine which accord therewith. By buying and selling is signified to obtain knowledges concerning the doctrine of faith alone, and to teach them. By the mark of the beast is signified an acknowledgment and confession that one is a Reformed Christian, or in other words a Protestant. By the name of the beast, and the number of his name, is meant the quality of the doctrine; and by the beast itself is meant the doctrine of faith alone, as received among the laity; for the beast here alluded to, is the beast that rose out of the sea, verse 1 of this chapter, by which is signified that faith among the laity, or common people of the church; whereas by the beast that rose out of the earth, verse 11, is signified the same faith as received by the clergy. The reason why it is said *or* the name of the beast, *or* the number of his name, is because the doctrine, which is here signified by the dragon and his beast, is not in all respects alike in the different Protestant kingdoms; but yet in this one fundamental point they are universally agreed, viz. *That man is justified and saved by faith without the works of the law.*

Here is wisdom, signifies that it is the part of a wise man, on reading the Apocalypse and it's spiritual interpretation, to see and understand the true nature and quality of the doctrine taught by the clergy, concerning God, and concerning man's salvation by faith alone. By the above words we are also to understand, that the doctrine of faith separate from charity, being a complex of the most enormous falses, is reputed by Protestants, who maintain it, to be the summit of wisdom, although in reality it is no less than downright insanity.

Let him that hath understanding count the number of the beast, signifies that they who are in illumination from the Lord, may know the real quality of the religion of faith alone, and how it's adherents confirm it by certain passages

of the Word falsely understood. To have understanding, means to be in illumination from the Lord. To count the number of the beast, signifies to inquire into, and discover the quality of that doctrine. The reason why they who are in illumination from the Lord, are to inquire into the Protestant doctrine of faith alone, and sift it to the bottom, is because the real quality of the faith of that religion cannot be discovered by any others ; for the whole of the Word, by which this examination must be conducted, and according to which the conclusion must be drawn, is in the light of heaven, and consequently can only be seen and understood in that light : It is that light which illuminates man ; and therefore none can investigate or discover the quality of the faith of any religion, which is confirmed by passages taken from the Word, but they who are admitted into the light of heaven, and are thereby in illumination from the Lord.

For it is the number of a man, signifies the quality of that faith, as if it were formed from the right understanding of truths, which the man of the church ought to be in possession of ; although in reality it is destitute of truth, and contrary to the true understanding of the scriptures. Number signifies quality. Man signifies wisdom and intelligence ; but in the present case self-derived wisdom, because it is said of those who separate faith from charity. It is to be observed, that the whole church appears before the Lord as *one man* ; and it is for this reason that the *quality of a church* is, in the letter of scripture, said to be the *number of a man*.

And his number is six hundred threescore and six, signifies that every truth of the Word is falsified by the Protestant doctrine of faith separate from good works. The number 666 signifies all falses and evils in one mass ; the reason of which signification is as follows. All numbers in the Word
 signify

signify things and their qualities : thus the number 6 denotes all, being predicated particularly of truths and goods thence derived ; but in the opposite sense, of falses and evils thence derived ; for that number is compounded of 2 and 3 multiplied together, and the number 2 is predicated either of goods or evils, and the number 3 either of truths or falses, according to the subject treated of. Now every compounded number bears the same signification, as the original simple numbers from which it arises either by addition, multiplication, or triplication ; with this difference alone, that their signification is hereby exalted, and rendered more full and complete. Hence it is, that the number 6, being compounded of 2 and 3, which respectively have relation to goods and truths, signifies all truths and goods, but in the present case all falses and evils collected into one general mass : and in order that this signification might be extended to it's full complement, or highest pitch, therefore the number 6 is tripled, so as to produce 666 ; for 6 multiplied by 1, is 6 ; 6 multiplied by 10, is 60 ; and 6 multiplied by 100, is 600 ; which added together amount exactly to 666 : by which triplication is signified the full, total, and complete measure of falses and evils from beginning to end, so that in the present Christian church, *as a church*, there no longer remains the smallest degree of genuine truth or good.

From the whole then it is evident, that by the number 666, which is said to be the number of a man, and to compute which he that hath understanding is invited, is signified the quality of faith separate from good works, in that it consists of the most enormous falses and evils, which have entirely destroyed the Protestant church. By it's being said, *let him that hath understanding count the number of the beast*, is not meant, that there is any great wisdom merely in knowing that such is the signification of the number ; but that it is the part of a wise and intelligent man to investi-
gate,

gate, discover, and reject those falses and evils, which constitute the quality of faith separate from life, and which are involved, as in a labyrinth, in all the doctrines of modern theology.

We have not leisure at present to point out the false reasonings of those, who endeavour to establish their favourite heresy of *justification and salvation by faith alone*; we shall only observe, that it is chiefly done by the perversion and abuse of this grand truth, which is every where to be found in the scriptures, namely, *That man of himself cannot do any thing that is really good*. By their false and dangerous interpretation of this truth, it is come to pass, that all the truths and goods of the church are not only neglected, but even treated with contempt, and rejected, under an idea which is held out, that man is at liberty to desist from doing good works, because (as they say) if good works are not in themselves really good, then they are rather of a damning, than of a saving nature. Thus, (wonderful to relate!) by one single truth falsely understood, and strangely perverted, all the truths and goods of the Word are rejected, and the church is brought to it's consummation. Such is the signification of the number 666, when understood according to it's spiritual sense.

To the EDITORS.

GENTLEMEN,

WITH real pleasure I see the readers and receivers of the writings of the Hon. Emanuel Swedenborg increase in most countries through which I travel; and in many places societies are forming, for the purpose of investigating the truths contained therein.

I therefore request, through your useful publication, to
 commu-

communicate the following ideas ; designed for the use of individuals, of societies, and of the general body of mankind.

First, In order to form a just conception of those writings, which are a key to the Holy Word, man must shun evils as sins against God ; or in other words, he must will well and act well, in order to still the tempestuous confusion which hereditarily possesseth the minds of all men ; and by this means, bring his thinking powers into a state of perfect freedom, to receive truth for it's own sake. In this state of mind, all may become members of the New Jerusalem ; because such a state is a corresponding form of the Lord, who is divine truth itself.

Secondly, In societies forming for the reading those writings, it will be found for the mutual good of all the members, to have a president, treasurer, and secretary ; and that one of the members be appointed to read ; and every subject which may particularly strike the attention of any present, be communicated to the president, who should fairly state such subject, that it may be deliberated upon ; and after mature investigation, the president should draw a general conclusion ; and (if a subject of importance) both proposition and conclusion ought to be entered in a book kept for that purpose, wherein all general events relative to that society ought to be registered ; and all books, and other property, kept under the care of the treasurer, and an account thereof by the secretary.

Thirdly, And as all things, how good and true soever in their esse and essence, are imperfect without a trine of order, it is necessary that there should be a general national council, or conference, where ultimate communion, in it's most universal state, may have a free intercourse, that the life of ultimate uses be not checked in their exit, or going forth ; at which council, or conference, every individual
society

society should have a deputy, or deputies; and in order that the conference may be conducted for the universal good of mankind, every individual member should immediately become a contributor to the society (of which he is a member) of goodness, wisdom, and property, according to his abilities; and every society be a contributor, by means of their deputy or deputies, of goodness, wisdom, and property, to the general conference; and, lastly, the general conference should become a distributor of goodness, wisdom, and uses, to all the world, according to its power.

With respect to the first proposition, every receiver of the New Jerusalem dispensation knows it to be truth.

As to the second proposition, it is strictly attended to in the society of which I am a member, and great good is the result.

And respecting the last proposition, it is in part already adopted by the general conference, held annually in Great East-cheap, London; which, I am persuaded, would be of more general use, if all the societies throughout this kingdom would thoroughly examine these propositions, and adopt them as far as they are found consistent with divine order.

In hope to see more and more of the spirit of universal good-will flow freely through every nerve of the New Jerusalem Church, I remain a worshipper of the only wise God Jesus Christ, who hath all power in heaven and upon earth. Matt. xxviii. 18.

Kighley, Yorkshire.

JOSEPH WRIGHT.

June 10, 1790.

REMARKS on the ATHANASIAN CREED.

DR. HAY, the Norrifean Professor of Divinity, at Cambridge, has just published an ingenious sermon, "Thoughts on the Athanasian Creed." His arguments are

refined and subtle, rather than convincing and satisfactory. The great objections against this famous creed, still stand in their full force.

1. It is a gross imposition on mankind in it's very name. It was no more written by St. Athanasius, than it was written by Dr. Priestley. It is an authorized falsehood. This very circumstance should excite the honest efforts of the simple and sincere, to reject it as spurious. How should we receive a teacher of truth, who came to us under an assumed character, with a lie on his very forehead?

2. It is an instance of presumptuous folly, to attempt to state and to define, what it declares to be incomprehensible. Now surely I must in some degree understand what I attempt to define: or how can I possibly draw the line between truth and error, if both are involved in mysterious darkness? He deserves some degree of attention, who says that the Trinity may be understood, if not as to it's *essence*, yet as to it's *form* and *manifestation*; at least let us listen to his explanation of it. He offers no insult to our understanding:—but can the presumption of ignorance, and the slavery of bigotry, rise higher than this,—than for an obscure, an unknown individual, to dictate after this manner, “Whosoever will be saved, *must thus* think of the Trinity;” which Trinity, he afterwards informs us, is incomprehensible; that is, we must shut our eyes, wander in a wilderness of darkness, and call this believing the Catholic Faith.

The Athanasian Creed asserts that there are *three* Persons, and *every Person* by himself to be *God* and *Lord*: the clear and simple consequence then must be, that there are *three Gods*, or *three Lords*. Every simple mind starts with horror at the idea; but the fault is in this creed, which has so long enslaved and disgraced the minds of men.

The repetition of words which we do not understand, cannot either preserve peace in the church, or promote

charity among men. It is one great part of religion, to open the understanding, and to elevate it above the fallacies and impositions of the senses, into the regions of divine truth: but can this good end be possibly effected, by repeating words which we cannot comprehend, and by bowing down the understanding in abject submission,—not to the will of God, but to the bold dogmas of ignorant men,—of men who are positive, in proportion as they are ignorant?

I sincerely wish with good Archbishop Tillotson, that the Church of England was well rid of the Athanasian Creed: for some pious clergymen never can read it: in other congregations, where it is mechanically read, some of the people shut their prayer-books, others sit down with manifest marks of disgust and dissatisfaction. Several of the present bishops no ways approve it; but they dread innovations. Suppose then, if it was not discontinued by public authority, it was to be omitted, by a general connivance, in all the new prayer-books?

We ought to understand the Trinity of Father, Son, and Holy Spirit, in the one glorified Person of the Lord Jesus; or the supreme essence, the manifested form, and the divine energy, in one; like as the soul, the body, and the operation of man; or as the essence of light, the bright shining or manifestation of light, and the influence of light from the sun.

Z. Z.

OBJECTIONS to the DOCTRINES of the NEW CHURCH ANSWERED.

[Continued from p. 164.]

THE third remark of our correspondent is, *That faith in the sacrifice and atonement of Christ for sin, is the great principle of the Christian religion, as well according to the Gos-*

pels, as the Acts and Epistles of the Apostles.—This we flatly and positively deny, and that for the following reasons :

First, Because the doctrine of Christ's atonement necessarily implies a plurality of persons in the Godhead, which has already been proved in this Magazine to be an irrational, blind, and absurd fiction.

Secondly, Because it further implies, that Jesus Christ is not the *only* God ; but that there is a Father distinct from, and superior to him, who breathes out vengeance against the whole human race, and cannot be reconciled to them without the unmerited sufferings and cruel death of an innocent person, even of his own Son. This, we will be bold to say, is representing the God of mercy and compassion as worse than Moloch himself, who was content with the sacrifice which his devotees made of their children, without having recourse to the offspring of his own loins to gratify his insatiate lust of blood. Yet (horrid thought!) such is the God that modern Christians worship, and such the grand principle of their false theology.

A *third* reason why we deny, that faith in the sacrifice and atonement of Christ is the great principle of the Christian religion, is, because it is no where asserted to be so in the Word of God ; but, on the contrary, it is the plain doctrine of scripture, that christianity is founded on an acknowledgment of one God, on faith in Jesus Christ as that one God, and on repentance or a life according to his commandments. These are the fundamental constituents of the christian religion, into which the idea of vicarious sacrifice and atonement, as generally understood, cannot possibly enter, and with which it cannot by any means be reconciled. For if it be once admitted, that redemption consists merely in the sacrifice and atonement of Christ, as a mean whereby the wrath of the Father was appeased ; and if, in order to be justified and saved, man needs only to have faith

in the merits and righteousness of the Son of God ; how natural is it to conclude, that actual repentance is a vain, unnecessary, if not a dangerous work ; seeing that redemption is already finished by the passion of the cross, and man's salvation already accomplished, without the necessity of his co-operation ! The danger that naturally arises from such a doctrine as this, is too evident to need pointing out to any person of sober reflection ; for thus all the precepts in the Word, relating to love and charity, to newness of life, repentance, and regeneration, would be of no more real use to man, than so many pages of blank paper.

“ But,” our objector will say, “ what then is meant by
 “ the sufferings and death of Jesus Christ ? If they were not
 “ to satisfy the vindictive justice of the Father, by bearing
 “ in his person the punishment due to our offences ; what
 “ was their end and design ?” To this we answer, His sufferings and death were the necessary means of effecting the work of redemption, which consisted, not in any atonement for the offences of others, for it is neither agreeable to the laws of God or man that the innocent should suffer for the crimes of the guilty ; nor in the appeasing of any wrath which God the Father entertained against the human race, for no such wrath ever existed ; but in a real subjection of the powers of darkness, those evil spirits of hell which began to predominate over the whole universe, and which, if not checked by the omnipotence of the Lord's divine arm, would not only have prevented the future salvation of mankind, but would also have so far gained an ascendancy over the very angels in heaven, as to deprive them, first of their integrity, and then of their supreme felicity ; for all evil is of a *contagious* nature, and can be resisted by *none in the universe*, but the Lord alone. Wherefore it became absolutely necessary, in order to preserve the heavens in their state of purity and happiness, and to deliver the church on
 earth

earth from the assaults of hell, for Jehovah God himself to come down among men, to clothe himself with human nature, and in his own divine person work out redemption. This he effected by permitting that Humanity, which he received from the Virgin Mary, to be assaulted with temptations from evil spirits, in which he fought against them, and by his own power conquered and put them to flight. Every external suffering in his body corresponded with some internal temptation from hell, and was in fact a consequence thereof; for all the stripes, buffetings, and contempt he endured, and which were inflicted upon him by the Jews, did not solely originate with them, but they treated him in that manner in consequence of being instigated thereto by evil spirits, with whom they were in spirit associated. Hence we find him sometimes rebuking the devils, and sometimes their associates the Jews.

But the manner of fighting in spirit, is different from the mode practised by men in the natural world. When our Lord was buffeted, he did not return a *similar* assault, and in *that manner* conquer; but he with patience submitted, either holding his peace, or simply saying, "Why smitest thou me?" Yet even this submission in the external corresponded to a complete victory in the internal; and while a single Jew apparently triumphed in the flesh, in the spirit a whole legion of devils was put to flight. So at the time of his crucifixion, instead of delivering himself by the weapons of this world, or miraculously coming down from the cross, he only says, "Father, forgive them, for they know not what they do." Yet even then his patient submission to the death of the cross, corresponded to his complete victory over all the powers of darkness; and (what is wonderful to contemplate, but incredible to the merely natural man!) the moment in which the Jewish nation vainly triumphed in the death of our Lord's *material* body, that very moment

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he glorified his Humanity, vanquished all the hosts of hell, completed his triumph over every spiritual enemy, and restored to the church on earth, as well as to the universal world of spirits, that liberty of which they had heretofore been deprived.

Such then was the end and design of all our Lord's sufferings and death, and such the nature of redemption, which was effected by Jehovah himself, whose essential Divinity is called the Father, whose Humanity is called the Son, and whose powerful Operation is the Holy Spirit.

[*To be continued.*]



A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, *and the* SPIRITUAL SIGNIFICATION of WORDS. *Interspersed with occasional Remarks.*

[Continued from p. 176.]

ADMITTANCE into heaven is granted to no one, who believes there are three Gods, or, what amounts to the same thing, three Divine Persons in the Trinity. Every angel in heaven abhors such an idea; and so will every good man, if not in this life, yet after instruction in the next. No one, however, is *admitted* into heaven merely by thinking aright, but in consequence of willing and doing what is good, and at the same time acknowledging in heart, that all good and truth are from the Lord alone.

ADMONITION. It is an invariable law of divine order, that, previous to the condemnation and punishment of wicked spirits after death, frequent *admonitions* and warnings be given them to desist from their evil practices. This was signified by the many signs and miracles done before the Egyptians in Egypt, previous to the destruction of their
first-

first-born, and their overthrow in the red sea, which was representative of damnation in hell.

ADOLESCENCE, that state when man begins to think and act for himself, and not from the instruction or direction of others. From infancy to childhood man is merely sensual, all his ideas and thoughts being confined to terrestrial, corporeal, and worldly objects. His innocence is then the innocence of ignorance, and consequently not genuine innocence, which has its residence in wisdom. From childhood to *adolescence*, he learns the rules of decorum, civility, and honesty, as well by the instruction of parents and masters, as by his own studies. But from *adolescence* to juvenile age, he opens the communication with his rational principle, by learning the truths and goods of civil, moral, and even spiritual life, by hearing and reading the Word. Then, in proportion as he imbibes goods by truths, or puts the truths he has learnt into practice, in the same proportion his rational faculties are opened more and more, and his natural, sensual propensities gradually brought into subjection. This continues till adult age, when his regeneration progressively advances till the end of life, and after death in heaven to all eternity.

ADONI-BEZEK, king of the city Bezek, (Judg. i. 5.) which was inhabited by the Canaanites and Perizzites, signifies the false from evil. The Canaanites denote evils, and the Perizzites falses. The reason why *Adoni-bezek's* thumbs and great toes were cut off, was, in order to point out the deprivation of the power of evils and falses; for as the hand signifies the power of truth from good, and in the opposite sense the power of falses from evils, so the thumb of the hand has the same signification, because without the thumb the hand has no strength to engage in battle. The *hand* particularly denotes the power of truth from good with respect to the spiritual man; and the *foot* denotes the same

same power, as operative in the natural man. But as *Adonibezek* was an enemy to the Israelites, by whom was represented the true church, therefore the above passage is to be understood in the opposite sense; and consequently the cutting off his thumbs and great toes signifies the destruction of all the power of evils and falses, which oppose man in the spiritual warfare of regeneration.

ADOPTION, signifies reception into the spiritual kingdom of the Lord. The reason why they who constitute the spiritual kingdom are called the *adopted* sons of the Lord is, because they are not sons derived from the essential marriage of good and truth, as celestial men are, but from a certain covenant not so strictly conjugal; they are indeed from the same Father, but not from the same mother; that is, they are from the same Divine Good, but not from the same Divine Truth. These were represented by the children which Abraham had by his concubines; for in ancient times a concubine represented the spiritual church, and a wife the celestial church. Celestial men never reason about truth, but have an immediate perception of it, so that with them the conversation is yea, yea, or nay, nay. Spiritual men, on the contrary, have no knowledge of truth from any perception with them, but believe a thing to be true, because they have been told so by their parents and masters; wherefore with them there is not the genuine marriage of good and truth. Nevertheless the truth which they so believe, is *adopted* by the Lord as truth, in consequence of their being in the good of life. Thus, properly speaking, they of the spiritual church are *adopted* sons.

ADONIJAH, who assumed the kingly office, (1 Kings, chap. i.) without the concurrence of David, and to the prejudice of Solomon, signifies the scientific principle, which is desirous of exalting itself, but which nevertheless in the end must be subservient to what is spiritual.

ADORA-

ADORATION, is an acknowledgment, both in life, doctrine, and worship, that the Lord Jesus Christ is the only God of heaven and earth ; and ought solely to be paid to him in his Divine Humanity. The worship of the present Christian church, being directed to three distinct Persons one after another, but for the most part to the Father alone for the sake of the Son, is not the *adoration* which is acceptable to God, or consistent with the principles of genuine christianity ; for in such worship he who is the one true God is not acknowledged as such, but degraded to an inferior situation, in which his Humanity is separated from his Divinity, and he himself only worshipped as to the latter. The consequence of which is, that Jesus Christ, whom they call the second Person in the Trinity, is in fact divided into *two Persons*, the one of which is Divine, and the other merely Human : so that, strictly speaking, only the *one half* of the Son of God is worshipped by modern Christians, since no one pays *adoration* to what is not divine. Thus it appears plain to a demonstration, that the faith of the Old Church in reality acknowledges a *fourth* Person, although it will not allow the honours of divine *adoration* to any more than *three*. But the truth is, that wherever three Gods, or three Persons, are worshipped, there the church can have no real existence ; but the foulest idolatry is introduced, under the cloak of Christianity.

True christian *adoration* is what our Lord himself teaches in these words, “ The first and greatest of all the commandments is this ; Hear, O Israel, *the Lord our God is One Lord* ; and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. And the second is like unto it, Thou shalt love thy neighbour as thyself.” Mark xii. 29, 30, 31.

ADORN, has respect to divine truths, because all ornaments are external, and truth is the external form of good.

The virgin and daughter of Zion and Jerufalem are represented in the Word as *adorned* with ornaments of gold, silver, precious stones, &c. by which are signified truths derived from good in the church celestial and spiritual.

The New Jerufalem is said to be prepared as a bride *adorned* for her husband, Rev. xxi. 2, because it will be conjoined with the Lord by means of the Word.

The natural desire which is implanted in women to *adorn* their persons, is a correspondence of the affection of truth; for man represents truth, and woman the affection thereof.

It is a mistaken idea which some have entertained, that the ornaments of dress, &c. are incompatible with the precepts of the christian religion. Those among the sectaries, and others, who have distinguished themselves by their clamours against such ornaments, have thereby only proved, that they are ignorant of the true nature of religion, and that themselves are destitute of those genuine truths, which in the Word are signified and represented by ornaments of gold, silver, precious stones, &c.

Ornaments, in the opposite sense, signify the perversion and abuse of the divine truths of the Word. Such is the signification of the ornaments with which the whore of Babylon (or the Romish Church) is *adorned*, in Rev. xvii. 4.

ADULLAM, a city mentioned Josh. xv. 35, and Micah i. 15, signifies truth from good, and in the opposite sense the false from evil.

ADULLAMITE, one principled in the false from evil.

[*To be continued.*]

To the EDITORS.

GENTLEMEN,

ON my perusal of your first Number, I found some excellent remarks on the wonderful construction of the eye; but nothing was mentioned of the nature and cause

of black spots which generally appear in the eye ; therefore I have taken the liberty to explain that subject, and likewise transmitted it for insertion in your next Number : should it meet your approbation for that purpose, it will very much oblige

Your's, &c.

G. CODLING.

IT is well known, that people, as they grow in years, are often troubled with the appearance of dark irregular spots, continually flying before their eyes, like flies ; especially in looking at bright objects, such as white paper, or the light of the sky.

These spots are of two sorts ; some permanent, which, in fixing the eye upon a point of an object, appear always fixed in the same situation to that point : others seem to fly about, and to change their situation, though the eyes be fixed. The shapes of both sorts are changeable ; the first are commonly like a dark spot on a white ground ; the second like the knots in a deal board, some parts of them being very clear, and surrounded with dark threads ; they are also attended with long fillets of irregular shapes, which are bright in the middle, and terminated on each side by parallel black threads. Sometimes, after shaking the head suddenly, and fixing the eyes upon an object, they appear to descend gradually.

Such are the appearances of these irregular spots. Let us now inquire what they are, and from what causes they proceed.

With regard to the first, the spots which appear fixed with respect to the axis of the eye, they are undoubtedly caused by some disorder in the corresponding fixed part of the retina, or in some part of the vitreous humour lying close to the retina. For an opacity of the coats or humours

more remote from the retina, by intercepting some part of the rays of every pencil, could only cause an uniform obscurity or faintness of light in every part of the retina, and not a total defect of it in any particular part. An instance of this kind may be seen in the Philosophical Transactions, No. 384, of a woman, who, in looking with the left eye only, at three short words in print, could see the extremes, but not the middlemost; and in looking with the right eye only, at the middle between four short words, could see but three of them, one of the middlemost being covered with a dark round spot; but with looking with both eyes, she could see them all. This defect of sight must therefore flow from some disorder in the retina: perhaps from some small drops of extravasated blood fixed upon their membrane.*

But the second, or volatile spots, are more difficult to be accounted for; they cannot proceed from any disorder in the retina, because they are moveable with respect to the axis of the eye. Perhaps the following experiment may, in some measure, shew their nature, and point out the cause from whence they proceed. Let the rays of the sun, transmitted through bad glass, be received upon white paper, and you will perceive that the shadows of small particles of sand, veins, and other irregularities in the glass, will greatly resemble these volatile spots in the eye. It is, therefore, reasonable to imagine, that the aqueous humour of the eye is sometimes troubled with some little motuary, ropy substance, some parts of which, by the figures of their little surfaces,

* The defect of sight here alluded to, we are inclined to believe, is not owing to any *disorder* either in the retina, or any other part of the eye, because it is universally the case even with the best eyes. We are therefore of opinion, that this defect of sight is fundamental in the constitution and organization of every eye: but the inconveniences arising from it are imperceptible, by reason that the part of an object which is not seen by one eye, is distinctly perceived by the other. For a more particular account of this defect of sight, the reader is referred to Adams's Essay on Vision, lately published.

surfaces, or by their having refractive powers different from those of the humour itself, may throw their distinct images upon the retina. We have supposed the cause to be in the aqueous, rather than in the vitreous humour, because the fluidity of the former is greater than that of the latter, and consequently the spots, after a sudden shake of the head, will appear to descend; whereas, if we suppose them to be in the former, they must be lighter than the humour itself, and consequently, after a sudden shake of the head, would descend a little at first, and afterwards ascend gradually; but this is contrary to their general appearance. Particles, therefore, of some kind, in the aqueous humour of the eye, seem to be the true cause of these volatile spots, which are observed to change their figure, sometimes in two or three hours, at other times not in two or three days, and to appear more numerous at one time than another, according as these particles are more or less numerous, and according to their different degrees of gravity.

G. CODLING.

To the EDITORS.

GENTLEMEN,

OBSERVING in your last Magazine, Number 4, some strictures respecting astrology, with an historical anecdote of Mr. Dryden, (which anecdote I had seen before in the Gentleman's Magazine, apparently confirmed as truth,) I could not help sending you the following incidental fact, as coming within my own knowledge.

I suppose it may now be about twenty years ago, a lady, who made a great profession of what I then called internal religion, went to consult the cunning man (as he was called) respecting her success in the ensuing lottery:—he told her, that if she got such a *certain* number on such a *certain* day, she

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she might be sure of a prize ;—accordingly she bought that number on the appointed day ; the issue was, that it turned up a very considerable prize.* The effect it had upon her was, that by degrees religion became a burden, and at last was thrown aside as an incumbrance.

The above is the general fact ; but it being so many years ago, I cannot recollect each particular. Now as I am not an advocate for, nor an adversary to astrology, but only a sincere seeker after truth, I should be glad to have the matter explained, agreeable to the New Jerusalem doctrine, by some of your correspondents ; for though I never did, nor ever had any inclination to apply to astrology for the knowledge of any future event, as it appeared to me rather unlawful ; yet I should be happy in having the matter unfolded, as it may not only dissipate my clouds of ignorance in that matter, but it may perhaps be a means of setting at liberty some, who may have been entangled in the designing subtlety of astrologic tricking.

Whether, in the above instances, the knowledge attained was by immediate intercourse with permitted spirits, or conveyed mediately by spirits through the means of the astrologer's ideas, respecting particular situations of the heavenly bodies, (as all phantasies are instigated in man by spirits who are in those phantasies ;) yet this we may conclude, that as the Lord is Divine Order itself, in all and every the most minute incident of his Divine Providence, it certainly was permitted by divine wisdom for divine good ; perhaps, permitting the lesser evil, to prevent the greater, as the Jews were permitted to deny the Lord to prevent their believing and profaning.

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* This we believe was mere guess-work ; for if the astrologer really knew what number would be a capital prize, why did he not secure it for himself ?
—The answer is ready ; because he knew nothing about it.

The author from whom you have taken the abstract, I think, goes too far, when he says, that the celestial bodies (as they are called) have no influence on this world. Let any man look at the ebbing and flowing of the tide, and the periodical affections of maniacs, and then be bold enough to say, if he can, that the moon's influence has no effect either upon the rational or material creation in this our globe.* The moon most certainly, as it appears to me, being an external correspondent to faith, as described in the Word, has undoubtedly a natural influx into, and regulates the motion of water; but I may be wrong, and trusting that some one of your kind correspondents will set this matter in it's proper light, I remain with sincere affection,

Your's, &c.

IGNORAMUS.

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IN the last Number of this Magazine, where astrology is treated of, we gave no opinion of our own on the subject; but left the reader to draw his own conclusions. However as we since understand, that some have taken up the question on one side, and some on another; while others again are in anxious suspense, and know not what to think of the science; we now find ourselves at liberty to declare our sentiments in a plain and candid manner, but nevertheless in the most pointed and decided terms. And this we do purely for the sake of truth, that the members of the New Church may be put on their guard, and not suffer themselves to be seduced by that dangerous and delusive species of *naturalism*, usually called *astrology*.

We are sensible, that in thus delivering our opinion, we may incur the displeasure of some who are particularly attached to such studies; but as we do not mean any offence,
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* See our answer to this in page 233.

but on the contrary a real service to them, as well as to the rest of our readers, we shall proceed in our remarks, without any further apology.

Astrology then is the art of foretelling future events, by the different aspects, positions, and influences of the planets and other heavenly bodies. This science is by some divided into two distinct branches, viz. *natural* and *judicial*. To the former belongs the prediction of natural effects, such as tides, eclipses, the changes of weather, winds, storms, hurricanes, thunder and lightning, floods, earthquakes, &c. This art properly belongs to natural philosophy, being rather a part of *astronomy* and *aerology*, than of what is commonly understood by *astrology*; and is only to be deduced, *à posteriori*, from phenomena and repeated observations. Yet even here the science is not to be depended upon, except in those changes which are fixed and constant, as the regular seasons of the year, eclipses, tides, &c. from a proper knowledge of which arises the art of making calendars and almanacks.

Judicial astrology, on the other hand, is the pretended art of foretelling future *moral events*, or such as have a dependence on the free will and agency of man, as if they were directed and determined by the influence of the stars. This is the kind of astrology which is generally understood by the word, and to which we mean to confine our present remarks. This includes all the idle conceits about the horary reign of planets, the doctrine of horoscopes, the distribution of the houses, the calculation of nativities, fortune-telling, good or bad hours of business, the event of wars, sieges, battles, and private quarrels, courtships and marriages, scars or other marks on the body, and such like fatalities, which are no better than a mass of mere levities, and may be plainly confuted by experience, as well as by sound reason.

In our inquiry into this subject, two things are to be considered :

1. Whether there be any truth in the science, or not.
2. Whether or no it ought to be pursued ; and the consequences of such pursuit.

As to the first, let it be remarked, that the most learned men, whose successful inquiries into the secrets of nature have made their names respectable in every country of Europe, are decidedly against it, as a mean and contemptible imposition on the weakness of the ignorant, and as a science which has no real foundation in truth. This we believe to be the fact ; although we are well aware, that many circumstances have *at times* occurred, which *appeared* to stamp the authority of truth upon the astrologer's predictions. By these *occasional appearances* of truth, many are deluded, and the *cunning man* himself confirmed in his art. Such are the *fallacies* of nature not only in astrology, but in many other natural sciences. And if a man suffers himself to be deluded by a mere appearance, and at the same time confirms himself therein, we may rest assured he will never arrive at the genuine truth.

It is true, the moon has a natural influence upon the waters of our globe ; so has the sun, and every other body in the heavens, in proportion to their magnitude and distance. This is agreeable to the fixed laws of gravity, according to which every part of the material world is governed. But the same influence is equally exerted upon the solid parts of the earth ; and the only reason why its effects on them are not so evident and perceptible, is because they want the property of *fluidity*.

As to the periodical affections of maniacs, which some may suppose to be an incontestable evidence, that *natural* influences govern *spiritual* things, such as the faculty of reason, &c. in man, this is an appearance of nature, and

a mere fallacy of the senses ; for it is an established law of creation, which holds good in every possible case, that spirit flows into, and operates upon matter, and not matter that flows into, and operates upon spirit. It appears, indeed, as if there were a certain natural influence proceeding from the moon, which regulated and governed the rational powers of some individuals, and in others destroyed them altogether. But this is a mistake : natural or material things can only operate upon what is natural in man, thus upon the material substances which compose his bodily frame, and by no means upon the faculty of rationality, which in itself is *above the sphere of nature*, and consequently secure from all the assaults and storms of this lower world. Nevertheless if the material substances of the brain, with the fluids contained therein, be either injured or deranged, in that case the faculty of reason, which properly speaking belongs to the soul, cannot descend into, and be properly received by the brain, but is obstructed, perverted, and irregularly transmitted to the speech and actions. The case is similar with the sight of the eye, and the eye itself : it appears as if the *eye* saw, when in reality it is the *understanding* that sees through or by means of the eye. Yet if that organ of sight receive any external injury, either by an immoderate influx of natural light, or by any other means, the eye is no longer fitted to convey the sight of the understanding into the material world : but for all that the understanding, which is the true sight, remains unhurt in its own sphere, and looks down with contempt on all the tumults and distractions of matter. Just so it is with the lunatic, or the man whose bodily constitution has received some injury, either in an external way, or by some violent emotion within ; his brain, which is the mere *organ* of rationality, is some how or other disturbed, and in consequence thereof his reason cannot exert and manifest itself

as before : but notwithstanding all this, his powers of rationality, being of a spiritual nature, are in themselves unimpaired, and after death he enters into the full enjoyment of his faculties like another man.

After all, what is the influence proceeding from the moon ? and why is it not *always* operative in the lunatic ? The maniac, we know, is only affected *periodically*, according to the *changes* of the moon : but why is not this affection *constant*, seeing that the same laws of gravity are perpetually acting, the same natural influence perpetually proceeding, and the same aspect of the moon perpetually directed towards our globe ? * the different appearances of the moon being only changes of it's *enlightened* aspect, and not of it's *real* aspect. The fact seems to be, that such effects are produced by the laws of *correspondency*, according to which spiritual causes operate upon natural subjects ; in which case the *efficient* and the *instrumental* cause are so united in one, that to the sensual man it appears as if the latter were the *sole* cause of a produced effect.

This might be illustrated by many things in nature ; but we shall only adduce the following instance, which is similar to the periodical affections of maniacs. All men are subject to the influence of sleep ; and this influence returns periodically, that is, every night on the approach of darkness. Now it appears as if there was an influx of darkness, at such times, into the eye, causing sleep ; just as there appears to be an influx of changeableness, from the moon, into the brain of a lunatic, causing insanity ; and if a person be so disposed, he may in both cases equally confirm himself in favour of nature, to the entire exclusion of all spiritual agency whatever. But the fallacy is easily detected, when

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* The libration of the moon, or that small trembling motion which it seems to have, as if ballancing on it's own axis, does not in this case amount to an exception.

we consider, that all action must proceed from spirit to matter; and that in order to be manifested in the material world, there needs only such a disposition, or congruity in natural things, as fits them to receive the operation of things spiritual. This fitness, or right disposition of the parts of matter, in respect to spirit, is what we call *correspondency*, according to the laws of which the spiritual and natural worlds are united. So in the above case, when the darkness of night approaches, the natural light, which corresponds to the understanding, departs from the eye; and when this correspondence is interrupted, there is no longer that strict conjunction between the understanding and the eye, which subsisted previous to the departure of natural light. Hence it is, that the understanding retires inward, and becomes in a manner quiescent; while the natural powers of the eye are suspended, not possessing the ability even to keep it open. This is sleep.

The same reasoning will hold good in regard to the periodical affections of lunatics, and in all other cases where there is any appearance of matter flowing into, operating upon, and governing things spiritual.

But to return.

[To be continued.] *h. 264.*

 REVIEW OF BOOKS.

“*The Divinity of Christ proved from his own Declarations, attested and interpreted by his living Witnesses, the Jews;*” a Sermon preached before the University of Oxford, Feb. 28, 1790. By Thomas Burgefs, M. A. Fellow of Corpus Christi College, Domestic Chaplain to the Lord Bishop of Salisbury, and Prebendary of Salisbury.

THIS is a sensible discourse on the subject; but it contains less novelty than the author supposes, who

who expresses too great a solicitude for the church establishment.

He justly remarks, that Jesus Christ was truly God,—God to whom are due our most devout and grateful adorations, as to Him, by whom all things were created; to Him, who has assured us that He will always be present with us in the midst of our devotions; to Him, who has promised that if we ask any thing in his name, He will do it,” p. 12. Mr. B. calls the Father “an invisible nature distinct from the human person of Christ,” p. 13. The Father and the Son indeed are distinct, but not distinct Persons: *the Father was in the Son*; therefore not distinct from the human *Person*, but from the human *Nature* of Christ: as the soul is distinct from the body, while it lives in, and actuates it. The Father and Son are one, as the soul and body are one. If the author means two distinct *Persons*, and therefore two distinct *Gods*, he certainly is wrong, because contrary to the express words of revelation.

Mr. B. denies that “every doctrine which is contrary to human reason, is untrue,” p. 22; and this because of “the possibilities of omnipotence.” The light of a candle is not *contrary* to the light of the sun, although infinitely inferior to it. I cannot admit the principle of such an arbitrary Being,* who has established no rules of truth or error: according to this principle, that which is sacred truth to-day, may be destructive error to-morrow. The same might be said of good and evil, right and wrong; but with GOD and the ways of GOD, *there is no variableness, nor shadow of turning.*

Mr.

* This reminds me of those lines in Milton:

————— “Be it so! since He
“Who now is Sov’reign, can dispose, and bid
“What right shall be.”—————

Mr. B. contends for “*human authority, and the prerogative of civil supremacy in matters of religion,*” p. 23, 24. This is a principle mean and slavish in the highest degree, which establishes the dominion of ignorance on the destruction of reason; which closes the mental eye, and makes the authority of fallible man the standard of eternal truth. This principle would justify the Jews in rejecting Christ and his Apostles; and the Roman Catholics, in all the sufferings which they inflicted on the Protestants.

I cannot see any “*mutual connection between the essential truths of Christianity, and the law enacted for its protection,*” p. 30. Religion is the grand concern between God and a man’s own soul: it cannot be taken on trust: it cannot submit to the authority of man. The civil magistrate may afford his countenance to that religion which is established, or which he esteems best. To the profession of this religion he may annex honours and emoluments; but more than this he cannot do: he cannot make every professor sincere: he cannot justly compel any one to comply with his established form; much less can he dive into the sacred recesses of conscience, and there see whether a man *worships the Father in spirit and in truth.*

We have been the more particular in our remarks on this sermon, because the author is distinguished in the literary world, and the discourse claimed much attention in the university where it was delivered.

ANECDOTE of the late Rev. Mr. FLETCHER, of
Madeley, in Shropshire.

THE late Rev. J. Fletcher was a man of singular talents, and uncommon fervour of piety. He lived a life of the strictest self-denial, and exerted powers of eloquence

eloquence and labours of love to diffuse the knowledge of the Gospel, and to save immortal souls, which are scarce equalled by any. This truly good and great man, some time before his death, met with the writings of E. Swedenborg: I do not say that he wholly embraced them, but he observed this: "The writings of Mr. Swedenborg are like a rich feast, but I have not an appetite for every dish."



NATURAL HISTORY *of the* ELEPHANT.

THE elephant is reckoned the largest of all land animals, and, next to man, is the most sagacious. It's height is from seven to fifteen feet. And although so large and unwieldy, it will swim. It has a long trunk formed of many rings, which answers the purpose of hands to feed itself. The eyes are extremely small, the legs very short, and the tail like that of a hog. The feet, although undivided, have five hoofs round their margins. In the upper jaw are two vast tusks of six or seven feet long, from which we obtain our ivory. In droves nothing is more formidable. Wherever they march, the forest falls before them. It would require a whole army to repel them, when thus united, or enraged, or in their rutting time, when they are seized with a temporary madness. They cannot live far from water. The elephant is so fond of music, as to be capable of learning to beat time, move in measure, and join it's voice in concert with the instrument. In Africa it still retains it's natural liberty. No animal, when tamed, is more courteous, obedient, and affectionate. It kneels to receive it's rider. It will draw chariots and shipping, and frequently carries cannon, and small towers with soldiers in them to battle, with great strength, courage, and perseverance. They will sleep standing. Many have lived

to

to 120 and 130 years. The Africans, who take them in pit-falls, very often eat their flesh. A slight wound behind the ear is fatal to them.

The following is a remarkable instance of its sense and love of glory. An elephant being directed to force a large vessel into the water, was found too weak. The master sarcastically desired the keeper to take away the lazy beast, and bring another. The poor animal was so affected at the reflection, that he instantly repeated its efforts, fractured its skull, and expired.

Let not man boast his attachment to glory, when he is thus equalled in the most eminent examples, by the brute creation.

VERSES *written at* MIDNIGHT *in a* THUNDER-STORM.

LET coward guilt, with pallid fear,
To shelt'ring caverns fly,
And justly dread the vengeful fate,
That thunders thro' the sky.

Protected by that hand, whose law
The threat'ning storms obey,
Intrepid virtue smiles secure,
As in the blaze of day.

In the thick clouds tremendous gloom,
The light'nings lurid glare,
It views the same all-gracious pow'r,
That breathes the vernal air.

Thro' nature's ever varying scene,
By diff'rent ways pursu'd,
The one eternal end of heaven
Is universal good.

With like beneficent effect
O'er flaming æther glows,
As when it tunes the linnet's voice,
Or blushes in the rose.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, *GRAND MUSEUM* OF
Intellectual, Rational, and Scientific Truths.
For AUGUST, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom the Communications of ingenious Persons (POST-PAID) will be received, and immediately trans-
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TO CORRESPONDENTS.

THE very judicious Remarks of a Correspondent, who has chosen for his Signature (though we think improperly) that of *Ignoramus*, and particularly the beautiful Simile of the Shadow of a Tree or House in the Water, which so well illustrates the Subject, demand our Acknowledgments, and if agreeable to the Author, shall be inserted in our next Number.

The Friend who signs himself *A Member of the New Church*, at Salisbury, is informed, that the Question he has proposed shall receive an Answer the first Opportunity.

Agreeable to the Request of *J. Holt*, we shall endeavour to explain what is meant by Redemption, which is said to be by the Blood of Christ.

Robert Wittick, of Aylsham, in Norfolk, having long made the Science of Astrology his particular Study, in Hopes of discovering Truth, and being at the present Time possessed of Eighty-four Nativities; desires us to communicate to the Public the Result of his long Experience and impartial Judgment, which is as follows: 1. He observes, that although two or more Persons born under similar Configurations of the Planets, are generally alike in Stature, Countenance, and Manners, in the younger Part of Life, yet he cannot say that this is caused by any Influence from them; for as they advance in Years, this Appearance is dissipated. 2. That that Part of Astrology, which pretends to foretel Events by the Calculation of Nativities, can by no Means be depended on; for Man's Free-will, which is the Cause of human Actions, is above the Reach of material Influence. 3. That upon the whole, Astrology is no better than wild Divinations and idle Stories.

E R R A T U M.

In No. 5, for July, page 201, line 1, for *unacquainted*, read *acquainted*.

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Heaven and Hell,
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The following is taken from a manuscript found among the papers of THOMAS TOMKINSON, Gent. who lived about the beginning of this century.

That God ever was, is, and will be, in the Form of a Man.

THE Lord Jesus Christ, who in scripture is called the Son of Man, is the only true God; and though he is called by several titles, as *Father, Son, and Spirit*, yet he is not, nor can he be proved to be, any other than ONE personal glory in the form of a *Man*; nor was he any other before time, in time, and to all eternity will remain so.

That the Son of Man should be the eternal God is a great mystery to know, and to declare; yet the knowledge thereof is revealed to us so far, that to our understanding it appears, that he who made *man* became MAN, and dwelt among us.

He that was the *seedsmán* became *seed* himself ; therefore called (Gen. iii.) the *seed* of the woman, because he took *seed* of the Virgin Mary, which was that of Abraham, which was that of Adam, which was the *seed* of God.

John xvii. 5, it is written, *It is life eternal to know the true God, and Jesus Christ, whom he hath sent.*

These two distinctions, viz. *the true God*, and — *he hath sent*, doth not divide the titles into two persons, any more than those other sayings of Paul, Phil. iv. 20. 1 Thes. i. 3 ; and iii. 11. [*Now unto God*] and [*our Father be glory* ;] but it is so expressed, referring to the twofold appearance of God.

Hence the meaning of these words is no more than if it were read thus, “ It is eternal life to know that Jesus Christ is the true God.” Thus that scripture is unfolded, and joins, and twists itself with this other scripture, *He that hath the Son hath life*, 2 John v. 12. Now these two sayings joined together with a third become impregnable : *He that hath the Son hath the Father also*, John i. 36.

God from all eternity was in the form of a *Man*. Yet the uncreated Majesty, before he became flesh, did not consist of elementary matter, but was a bright shining glory of uncompounded purity, infinitely more glorious than the sun. Behold, and wonder, that this infinite spiritual body should change itself into flesh ! yea, be wrapt up in flesh, and remain now in a body of flesh and bone ! But this body being now glorified is as glorious, yea, this his body of flesh and bone is more glorious than it was before, when it was a spiritual body ; for a very glimpse of this his now body of flesh and bone glorified, struck Paul blind ; and so it would have dazzled John’s eyes too, if his eyes had not been strengthened above nature, or the person of Jesus presented unto him with a part of his glory veiled. And tho’ the Creator did in time change his Godhead glory into flesh ;
yet

yet the purity of his nature neither was, nor could be changed, but only his infinity let down into flesh for a season, that he might, for an everlasting astonishment unto men and angels, clothe his Godhead spirit with pure human flesh.

And although the uncreated Majesty was of so pure and sweet a nature when a spiritual body, and in this glorified body of flesh and bone more glorious, yet was it before time, in time, and to all eternity no other than ONE personal glory in the form of a Man.

For do you not find it written, Phil. ii. 6, 7, that Christ is not only EQUAL with the Father, but, in the VERY FORM of God? Then must God be in the *very form* of man, if Christ was in the *form* of a man.

Again doth not the scripture abundantly prove this? What is the meaning of Moses, when he said, that God created man in his own *image*, and in his own *likeness*? Had not these words relation to Adam's *body*, as well as his *spirit*? It is indeed written, Ephes. iv. 29, that *we are created after the image of God in righteousness and holiness*. Can righteousness and holiness act forth themselves without a body? Or do you ever read, that righteousness and holiness were ever acted forth, in, or by any other form but the form of a man? When God said, *Be ye holy as I am holy*; what! must the souls run out of the bodies to be like him? If they did, they would be nothing. Where would mercy and justice, meekness and humility, be found? There could be no such virtues known, or have being, were they not found to center in a body. It is said, *We are created into Christ Jesus unto good works*; can good works be done by the soul without the body?

The reason of this doctrine's being so resisted by the learned philosophers, is through the narrowness of their understandings, in not being able to conceive, that because

they themselves have vile and vicious lusts, that therefore whatsoever is in the form of a man must have all the evils and frailties of themselves.

And though it may be true, that several of the great heathen philosophers, and also the Jews, have opposed this doctrine; and that also many of those who pretend to christianity, have mixed their own carnal reason with the scriptures, and thereby corrupted the meanings of the texts, and resisted the truth; yet this doth nothing avail, for *antiquity and tradition* cannot make *error and falsehood* TRUTH, notwithstanding custom and practice may have for a time established them; for there have been wrong principles ever since Cain: therefore in matters of religion there is no pleading of antiquity, custom, and tradition; for Antichrist was in Cain before Christ was in Abel.

This is the doctrine and language of Moses, and all the true prophets; that God hath a *glorious body*, and *that body in the form of a Man*.

Moses's testimony is, that God created man in his *own image, similitude, and likeness*: he also saith, that God *talked* with Adam, and *walked* with Enoch; and Abraham, Isaac, and Jacob *talked* with God; and it was God that *wrestled* with Jacob; not that God's spiritual body was changed from it's nature, but only veiled with a solid substance. Much as the angels, when they appeared to our forefathers; they then, as it were, divested themselves of their glory, and appeared as mortalized for a season, and so did eat and drink with men as if they had been mortal; when yet it is certain, that they remained spiritual.

Thus when the great JEHOVAH hath appeared unto man, he hath either veiled himself, or veiled the eyes of his servants, that his glory might appear, but as their spirits might be capable to behold it; for no mortal eye is able to behold God in the glory of his essence and person.

Therefore,

Therefore, when the glorious God, upon the request of Moses, would manifest unto him his personal presence in his form and glory; yet nevertheless was he constrained to cover the eyes of Moses, whilst his face and fiery flaming eyes were towards him; to the end that Moses might have power in the organ of his external eye, to behold the glory of his *back parts*. Wherefore the Lord put Moses in the cleft of a rock, and laid his hand on Moses's face, until he had passed by, because his *face* was too glorious for mortal eyes to behold.

Moses saith, that God *looked* down from heaven, that God *came down* from heaven; that God *went up* to heaven; that God *heard*; that God *saw*; that God had *eyes, ears, hands, and mouth*, whereby he *spake* the ten words of the law; and not only so, but he *wrote* them with his *fingers*.

Moreover, doth not David attribute *hands, ears, mouth, and tongue* unto his God. And in the 94th Psalm he proveth undeniably, that God hath all these parts of a body. In that Psalm, David was troubled to see wickedness so much abound, and he shews the cause wherefore it was, that *the hearts of wicked men were fully set in them to do evil*; and it was because they thought God was some infinite *formless* spirit, that could neither hear, nor understand. But for this their wicked imagination, David calls them *fools and brutish people*; and convinces them of their ignorance, telling them, that *He that made the eye, shall he not see; and he that planted the ear, shall he not hear; and he that teacheth man knowledge, shall he not have a heart of his own to understand?*

AN AUTHENTIC DESCRIPTION of HELL, and HELL - TORMENTS.

[Continued from p. 199.]

A GREEABLE to the order laid down in our last Number, we shall first treat of the hells of those who have passed their lives in hatreds, revenges, and cruelty.

Such

Such as indulge mortal hatred, and in consequence thereof breathe revenge, and are not satisfied but with blood, are confined in a very deep ghastly hell, filled with a most horrid stench like what arises from dead bodies; yet, what is surprising, they are so delighted with that stench, that they prefer it to the sweetest odours; this is a consequence of their direful natures, and of the phantasies thence derived. From this hell such a stench actually exhales, so that when it is opened, which is seldom the case, and then only in a small degree, no spirits can abide near it by reason of the stench. Some genii, or rather furies, being let out thence, in order that I might know their nature and qualities, infested the sphere with such a poisonous and pestilent exhalation, that the spirits who were about me could not abide there; and at the same time it so affected my stomach as to cause a vomiting. They manifested themselves by means of an infant, who had a countenance not unhandsome, with a dagger which he kept concealed; him they sent to me, carrying in his hand a vessel, whence it was given me to know, that their purpose was to commit murder either with a dagger, or with poison, under an appearance of innocence; but they themselves had their bodies bare and of the blackest hue; they were presently however sent back into their ghastly hell; then it was given me to observe how they were conveyed downwards; they proceeded towards the left in the plane of the left temple,* and indeed to a great distance without any descent, and when they began to descend, they first entered into a fire which appeared, then

* As there is no actual *space* in the spiritual world, but only an *appearance* of space, and as every inhabitant of that world is situated either in the Grand Man, which is heaven, or in the Grand Monster, which is hell, therefore all spiritual motion is in reality a transition from one part of the human form to another, according to the particular state of the spirit. This will account for several peculiarities in the following descriptions.

then into a fiery smoke as of a furnace, presently beneath that furnace they proceeded forwards to a place where were several very dark caverns ; in the way they were continually meditating and contriving mischief, especially against the innocent without cause ; during their descent through the fire they uttered much lamentation. In order that they may be distinguished, and that it may be known whence they come, and what is their nature and quality, when they are let out, they have a kind of circle, to which are fixed sharp needles as it were of brass, which they press and twist about their hands, and this is a mark of their nature and quality, and a token that they are bound.

They who are so delighted with hatreds, and with revenges originating therein, as not to be content only with destroying the body, but desire to destroy also the soul, which yet the Lord hath redeemed, are let down through a most dark narrow passage towards the lowest parts of the earth, to a depth proportionable to the degree of their hatred and revenge, and instantly they are struck with a grievous terror and dread, and at the same time are kept in the lust of revenge, being let down deeper according to the increase of that lust : afterwards they are sent to a place beneath Gehennah, where there appear terrible serpents, of a monstrous size, with large bellies ; and this appearance is so strong and lively, that it might be a reality ; they are tormented by the bites of these serpents, which in like manner they have an acute sensation of ; such things are exquisitely felt by spirits, being answerable to their life, as corporeal things are felt by those who are in the body. In the mean time they live in direful phantasies, and continue so for ages, until they no longer know that they were men ; otherwise their life, which they have contracted by hatreds and revenges, could not be extinguished.

Whereas there are innumerable genera of hatreds and revenges, and still more innumerable species, and one genus hath not a similar hell to that of another, and thus it is impossible to give an account of each in regular order, suffice it to relate what I have been an eye-witness to: A certain spirit came to me, who appeared like a person of high rank; (these appearances were seen as in clear day, yea clearer than the day, but before the internal sight, because, by the divine mercy of the Lord, it was given me to have interview with spirits;) at his first approach he intimated by feigned gestures, that he had many things which he was desirous to communicate, asking me whether I was a christian? to which I answered in the affirmative; he said that he was of the same religion, and wished to be alone with me, because he had something to tell me which others must not hear; but I replied, that in another life people cannot be alone, as men suppose themselves to be in the world, and that several spirits were present; then he came nearer and took his station behind me towards the back part of the head; immediately I perceived that he was an assassin, and when he was in that station, I felt as it were a stroke through the heart, and soon after in the brain, such as would easily have killed a man, but being protected by the Lord I feared nothing; what art he made use of I do not know, but supposing that I was dead, he said to some other spirits who were present, that he was just come from a man whom he had murdered in this manner, by giving him a mortal wound in the back, saying that he had the art of striking so dexterously, that a man could not be aware of it before he fell down dead, and that none would imagine but that he was innocent: hence it was given me to know, that he was lately deceased, and had been an assassin in the natural world. The punishment of such is dreadful; after that they have suffered infernal torments for
a suc-

a succession of ages, they at length acquire a shocking and most monstrous countenance, or face, so that it is not a face, but a sort of coarse and ghastly substance; thus they put off all that is human, till every one who seeth them shudders at the sight, wherefore they wander about like wild beasts in covert places.

A certain one came to me from an infernal chamber towards the left, and entered into discourse with me; it was given me to perceive that he was a villain: the wickedness he had been guilty of in the world was discovered in the following manner; he was let down into the lower earth, in a direction a little forwards toward the left, to a sufficient depth, and there he began to dig a hole in the ground, as is usual when a corpse is to be interred; hence a suspicion arose that he had committed some act of murder during his life in the body; immediately there appeared a bier covered with black cloth, and presently one rising from the bier came to me, and in an affecting tone informed me, that he was dead, and that he was of opinion he had been poisoned by that person, and that this opinion possessed him just at the hour of death, but that still he was ignorant whether or no his suspicion was well-grounded; the wicked spirit, on hearing this, confessed that he was guilty of the murder; after confession followed punishment; he was twice rolled in the dirt which he had dug up, and made as black as an Egyptian mummy, both as to his face and body, and thus he was carried up aloft, and presented to the view of spirits and angels, whilst this cry was uttered, “Behold, what a devil!” He became also cold, and in this state he was remitted amongst the cold infernals, and cast into hell.

[*To be continued.*]

OBJECTIONS. *to the* DOCTRINES *of the* NEW CHURCH ANSWERED.

[Concluded from p. 222.]

WE shall now pass on briefly to consider the remaining objections of our correspondent, and see how far they carry with them the evidence of truth, when levelled against the doctrines of the New Jerusalem.

His fourth remark is, “ *That the Lord approved the doctrines taught by the Apostles, by enabling them to perform miracles in confirmation of them.* We have already observed, that the doctrines of the New Church coincide with those of the Apostles, and that they mutually support and corroborate each other. It is unnecessary therefore to dwell on this article, as it is not denied on either side. We shall however here observe, that the power of working miracles was granted the Apostles solely in consequence of their believing the Humanity of Jesus Christ to be Divine; and whenever they were weak in *this faith*, as was sometimes the case, they were then incapable of working any miracle. So that the power of working miracles, with which the Apostles were endued, so far from being an argument against the New Church, ought rather to be considered as an evidence in favour of it, seeing that they enjoyed that power merely in consequence of acknowledging the Divine Humanity of the Lord, which is the first and fundamental constituent in the doctrine of the New Jerusalem. But the reason why miracles are not now performed, as well as in former times, is because miracles are of an external, compulsory nature, incapable of working any conviction in the understanding, and calculated to close up the interiors of man; wherefore they were never performed except before natural and sensual men, such as the Jews, and at
5
a time

a time when the world was immersed in gross darkness. Moreover, the miracles which the Lord himself and his disciples and apostles performed, were principally for the sake of the New Church, being all significative of the Lord's power in removing evils and falses from man, and thus regenerating him; which signification of miracles was never clearly and properly understood, before Emanuel Swedenborg wrote.

In answer to the fifth remark, *That neither the Apostles nor Fathers knew any thing of the doctrine now brought forth by E. Swedenborg*, we have to observe, that although we admit they were not fully acquainted with the glorious truths of the new dispensation, yet they had frequently lively views into the internal sense of the scripture: witness Paul, who, speaking of Abraham's sons by a bond-maid and a free woman, says, *These things are an allegory*, &c. Gal. iv. 24. And Peter, in the 2d chapter of the Acts, expressly declares, that Joel's prophecy concerning the sun being turned into darkness, and the moon into blood, &c. was fulfilled at the time of the descent of the Holy Ghost; by which it is plain, that he understood the prophecy spiritually, and not naturally.

As to the idea which the Fathers of the christian church entertained about the scriptures, it is evident from many parts of their writings, that they conceived the literal sense to be representative of a certain spiritual sense with which they were not fully acquainted, but which at the time of the Lord's second advent they expected would be clearly revealed. Origen particularly says, that the first advent of Jesus was but a type and shadow of his second or spiritual advent; and that his works and miracles in the flesh were but types of his mysterious operations in the spirit.*

Hilary

* *Adventus quidem Christi unus in humilitate completus est, alius vero operatur in gloria. Et hic primus adventus in carne, mystico quodam sermone in scripturis sanctis umbra ejus appellatur. In Jesu Nativ. Hom. viii. Vera Christi miracula et sanatio infirmorum est spiritualis. In Matt. c. xxv.*

Hilary repeatedly says, that Jesus's works were significative and predictive of future mysterious operations. * Origen also says, that the perfection of christianity consists in the mystical interpretation of the Old and New Testament, of the historical, as well as other parts of it;† and that the literal interpreters of the law run into infidelity and vain superstitions.‡ And Augustin speaks of a great spiritual genius who was to come into the world, and who, by his spiritual interpretations of the law, was to turn the hearts of the fathers to the children.§ We have also many instances in the writings of the Fathers, of their spiritual interpretation of the scriptures, particularly of the miracles of Jesus; which are sufficient to shew, that the primitive Christians did not rest merely in the letter alone, but that their views were elevated to something higher or more interior; and although the interpretations of the Fathers are not exactly the same as those of Swedenborg, which, for want of the science of correspondences, could not be expected, yet it is pleasing to observe how wonderfully they harmonize and agree with his explanations.

The sixth remark of our correspondent is, *That the Acts and Epistles ought not to be rejected on account of their imperfections, &c.* To this we answer, that they are not rejected by the New Church, for their authority is frequently quoted as a confirmation of the truth. They are not indeed considered as Books of the Word, because they are not written
by

* Hæc licet in præsens gesta sunt, quid tamen in futurum significant, con-
tuendum est. In Matt. c. x. f. i. Christi gesta aliud portendunt. c. xii.
f. i. Peragunt formam futuri gesta præsentia. c. xxi.

† Contra Celsum. Lib. 1.

‡ Literam legis sequentes in infidelitatem & vanas superstitiones incurrunt.
In Matt. Tract. 26.

§ Cum venerit ergo Elias exponendo legem spiritualiter, convertet corda
patrum ad filios. De Civit. Dei. Lib. xx. c. 39.

by correspondences, and consequently have not the internal sense, as every book written by divine inspiration must have. But when we say this of the *Acts and Epistles*, do we assert any thing more, than what is expressly declared by the members of the Old Church, concerning *every book of the Word*? They deny that the Word possesses any internal or spiritual sense different from that of the letter: while we on the other hand maintain, that it has three senses, absolutely distinct from each other, though conjoined by correspondences; and that it ought by no means to be confounded, or placed on a level, with any human productions whatever, merely because they happen to be bound up with it in the same volume. If our denial of a spiritual sense in the *Acts and Epistles* of the Apostles be called a *rejection* of those books, we can with equal propriety retort the argument, and say, that the Old Church *rejects* the Word *altogether*, for it denies that any such spiritual sense exists at all. Until therefore the opposers of the New Jerusalem acknowledge an internal sense, at least, in *some* of the books of the Word, it must be with a very ill grace that they bring against us the charge of *rejecting* the *Acts and Epistles*; since the New Church allows the same authority and weight to those books which have no internal sense, as the Old Church does to the whole Word.

“ But why does Swedenborg confine the books of the “ Word to those which he has enumerated,* as containing “ the internal sense?” We answer, For the same reason that our Lord himself did, when he said, “ *That Moses,† and all the Prophets, and the Psalms, treated CONCERNING HIMSELF,*” Luke xxiv. 27, 44. For it is this circumstance alone that constitutes a genuine book of the Word, namely, that it treat of the Lord alone, and of the most
holy

* See No. I. of this Magazine, page 19.

† Meaning the historical books of the Word.

holy things of heaven and the church: The *Gospels* are a part of the Word, because they contain the *Acts of Jehovah God in the Flesh*; and so is the *Apocalypse*, because it announces the *second advent of the same God Jesus Christ*, to execute the last judgment on the Old Church, and to establish the New Jerusalem.

The seventh objection is, *That the New Jerusalem cannot mean doctrine, but a new and perfect state, wherein there shall be no more death, neither sorrow, nor crying, nor any more pain.* It is true the New Jerusalem does not mean doctrine alone, but a new doctrine accompanied with a new life, and these together cannot fail to produce that “new and perfect state, spoken of in the *Apocalypse*, wherein there shall be no more death, (*fear of damnation,*) neither sorrow, (*dread of being infested by evils from hell,*) nor crying, (*fear of being infested by falses from hell,*) nor any more pain, (*temptations arising therefrom;*) for former things are passed away, (*for the Old Church is entirely destroyed, and all it's subtle reasonings about a Trinity of Persons, and justification by faith alone, have now lost their power of seduction.*)”

We have now only to touch upon the eighth and last objection of our correspondent, which seems to be the crown of all the former, viz. *That the doctrines of Emanuel Swedenborg are as opposite to those of the Apostles, as east is to west.* If the objector had carefully read any one volume of Emanuel Swedenborg, we think it hardly possible for him to have pronounced such an opinion. So far from being contrary to the doctrine of the Apostles, almost every page of his writings may be confirmed by them. Do the Apostles inculcate the worship of One God? Swedenborg does the same. Do they acknowledge the Divinity of Christ's Humanity? Swedenborg does the same. Do they insist upon faith in Jesus Christ, as God over all, blessed for evermore? Swedenborg does the same. Do they declare that faith without
charity

charity is dead? that in order to be saving faith, it must be grounded in love to the Lord, and in charity towards our neighbour? and that a life of purity and holiness in this world is necessary to a state of happiness in the next? All this is equally insisted upon in the writings of Emanuel Swedenborg. Where then is the opposition and contrariety complained of? Are not the above things the essentials and fundamentals of all religion, but particularly of the Christian religion? How then can it with truth be said, that “the doctrines of Emanuel Swedenborg are as opposite to those of the Apostles, as east is to west,” seeing that in these points the Apostles of the former Christian Church and the *great Apostle* of the new Christian Church are so decidedly agreed?

Having now briefly replied to each of the objections urged against the doctrines of the New Jerusalem, we have only to request, that our correspondent will give these doctrines a fair and candid investigation, compare them with the Word of God, and mark their tendency to purify the heart, enlighten the understanding, and regulate the life. This is the surest test of sound doctrines; by the fruit every tree is known; and that religion must be the best, which most inculcates love to the Lord, and charity to all mankind.

*An ESSAY on the COMMUNICATION between the
SOUL and BODY.*

[Continued from p. 173.]

III. *That the Sun of the Spiritual World is in it's Essence pure Love proceeding from Jehovah God, who is in the Midst thereof.*

SPIRITUAL things can only proceed from love as their root, and love from no other source than Jehovah God, who is love itself; and therefore the sun of the

spiritual world, whence all spiritual things issue as from their fountain, is pure love originating in God, who is in the midst thereof. This sun is not God, but an emanation from God, and may be considered as the proximate sphere of his glory issuing from himself, and raying forth his divine influence to the circumference of creation. By the instrumentality of this sun Jehovah God created the universe, by which we understand in a complex sense all the worlds, which are as many in number as the stars in the expanse of the material heavens. That the work of creation was performed by the means or instrumentality of that sun, which in it's essence is pure love, and so by the omnipotent Jehovah, is because love is the very essence of life, and wisdom is the form of life from the essence, and by love through wisdom all things were created, as it is declared by John, chap. i. 1, 3, 10; "The Word was with God, and God
 " was the Word; all things were made by him, and without him was not any thing made that was made; and the
 " world was made by him." By Word here is meant divine truth or divine wisdom; and accordingly it is called, "The true light which lighteth every man that cometh
 " into the world," this being the office of the divine wisdom by means of divine truth. They who deduce the origin of the worlds from any other cause than that of divine love by the operation of divine wisdom, are under the like delusion with persons in a delirium, who mistake the shadowy images of a wild irregular fancy for real substances: no, there cannot be any other origin assigned to the stupendous, harmonizing work of universal creation, as he may readily perceive who knows how to trace back effects to their great first cause. As God is one, so there is one spiritual sun, whose essence is pure love; and as that which has it's essence and existence in and immediately from God, comes not under the predicament of extension
 and

and space, so having no relation to space, though everywhere in it, it is not comprehended or limited by space.* Thus divine love is alike present in the center and circumference of the universe. Even common reason has some faint notions how the Deity fills all things by his presence, and upholds them in their office and rank of creation, *by the word of his power*; but how much clearer are it's conceptions of this truth, when it has attained to any competent knowledge of the true nature of divine love, and in a sort to apprehend how in conjunction with divine wisdom it intends the ends, uses, and good of the whole? How, by it's influx into the same wisdom, it provides and directs the fit causes and means leading thereto, and by it's operation through wisdom produces the effects which give accomplishment to the whole?

[*To be continued.*]

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. Interspersed with occasional Remarks.

[Continued from p. 226.]

ADULT age, that state of life, in which man acts according to his own judgment and understanding. This is what properly constitutes an *adult*, and not so much the number of years which a person may have lived; although it is usual to say, that such or such an one is an

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adult,

* This may in a measure be understood by the operations of the human mind, as also by our ideas of wisdom, goodness, joy, peace, &c. which bear no relation to distance or space. However, let it be noted, that though space or place cannot be predicated of the spiritual world, yet the author throughout his works asserts, from his own experience, that there also is the same *appearance* of both as here, and even a much greater variety of sensible objects, for that spirits and angels being clothed with spiritual bodies, have their sensations as well as we, and those far more delicate.

adult, when he has passed his 21st year, because in that time he generally attains to such a state of intelligence and discretion, as to enable him to judge and act for himself.

They who are in the affection of truth for the sake of truth, when they arrive at *adult* age, and come into the exercise of their own understanding, do not abide in the doctrinals of their particular church merely because they were educated therein, but examine and compare them with the Word, to see whether or no they are agreeable to the truth ; and then, after deliberate inquiry, and full conviction, they reject whatever is contrary thereto.

They who die infants, are after death educated in heaven; and as they receive the instructions of intelligence and wisdom, they gradually put off their infantile appearance, till at length they become *adult* angels.

They who die *adults*, carry with them into the other life the memory of terrestrial and material things, and with it a natural corporeal affection, which however are then quiescent, but fixed. This memory and this natural corporeal affection form the plane or ground-work of their future life, into which their spiritual thought flows and terminates. Hence it is, that whatever a man's prevailing affection be in this world, such will the *fixed habit of his life* be in the next. But infants, who die such, and are educated in heaven, have no such plane as *adults*, formed from the material things of this world, but a natural-spiritual plane, formed from the things of the spiritual world. Hence all their affections and thoughts are of a more pure and spiritual nature, than those of persons who have lived to *adult* age. Moreover infants after death are ignorant of their having been born in this world, but consider themselves as natives of heaven, acknowledging no other father than the Lord. Nevertheless the state of men who live to be *adults* in this world, may after death become as perfect

as the state of infants in heaven, provided they are careful to remove from themselves the corporeal and terrestrial loves of self and the world, and in their place receive the spiritual loves of the Lord and their neighbour.

ADULTERATION, the perversion of what is good and true, but more particularly of what is good. Thus we say, the goods of the Word are *adulterated*, and it's truths *falsified*.

ADULTERY, the perversion and falsification of the goods and truths of the holy Word. Strictly speaking, *adultery* means the perversion of good, and *whoredom* the perversion of truth. They who are not in the good and truth of faith, cannot possibly be in conjugal love: and they who place their delight in *adulteries*, cannot have faith in the Lord. Whenever a man commits *adultery* in this world, and finds a delight therein, heaven is shut against him, and the influx from hell reaches him. As the essence and life of heaven consists in conjugal love, so the essence and life of hell consists in *adultery*. The reason why *adulteries* are now so common in the Christian world, is, because the church is *at an end*, and thus there is no longer faith, because there is no charity.

ADUMBRATION, the covering of what is internal by something external. Thus the external worship of the Jews was an *adumbration* of internal worship; the literal sense of the Word is an *adumbration* of it's spiritual sense; the body is an *adumbration* of the soul; and, in general, the natural world is an *adumbration* of the spiritual world.

ADUNATION, conjunction by mutual love, as is the case with all the societies in heaven, whereby they form *one* man. But in hell, *adunation* is effected by external bonds, such as the fear of punishment, &c. whereby all the infernal societies, collectively taken, form *one* monster.

ADVENT.

ADVENT. The Lord's first *advent* was in person, when he assumed the Humanity: but his second *advent*, which has taken place at this day, is not in person, but in his Word, by a revelation of it's spiritual sense; and this is effected by means of his servant EMANUEL SWEDENBORG, before whom he hath manifested himself in person, and whom he hath filled with his spirit, to teach the doctrines of the New Church by the Word from him. The second *advent* of the Lord involves two things, namely, the Last Judgment, or destruction of the Old Church, which was accomplished in the spiritual world in the year 1757; and the consequent establishment of the New Church.

ADVERSARY, evils and falses which oppose man in his regeneration.

ADVERSITY. Those dispensations of Providence, which seem *adverse* in the present world, are in reality conducive, though in a most hidden way, to the future happiness of the righteous. The reason why the wicked are in general more prosperous in this life than the good, is because it is foreseen by the Lord, that to the latter riches and honours would prove a snare; wherefore to them *adversity* is rather a blessing than a curse.

ADVOCATE. Jesus Christ is said to be an *advocate* with the Father for the whole human race, because divine truth signified by the Son, which proceeds from divine good signified by the Father, is the only medium of salvation, and as it were *pleads, intercedes, and mediates* for man. Mediation, intercession, and *advocateship*, are predicated of the Divine Humanity of the Lord, because the Humanity is the *medium* of conjunction with the Divinity, just as the body of a man is the *medium* whereby his soul may be approached.

They who believe that the divine essence consists of three persons, which all together make up one God, form to them-

themselves, while reading the literal sense of the Word, no other idea of mediation and intercession, than as if the Lord sat at the right hand of his Father, and conversed with him, as one man converses with another ; and as if he made supplication to the Father on behalf of men, and thus became their *advocate*, pleading his own merits in suffering the death of the cross, and praying that he would on these considerations have mercy upon them, and pardon them. Such is the idea which every simple person first forms to himself from the literal sense of the Word, concerning the Lord's intercession and mediation. But it is to be observed, that the literal sense of the Word is accommodated to the comprehension of the simple, in order thereby gradually to introduce them into genuine interior truths ; for the simple have no other idea of the heavenly kingdom, than as of an earthly kingdom ; nor of the Father, than as of an earthly king ; nor of the Lord, than as of the king's son, who is heir to the crown and kingdom. That such is the idea of the simple, is very evident from the notions which the apostles themselves entertained of the Lord's kingdom ; for they at first supposed, like the rest of the Jews, that the Lord, as being the Messiah, would be the greatest king upon earth, and that he would exalt them above all the nations and kingdoms of the whole world. But when they heard from the Lord himself, that his kingdom was not of this world, but in heaven, then they could not but imagine, that his kingdom in heaven was like an earthly kingdom ; wherefore two of his disciples, James and John, requested as a favour, that they might be permitted to sit, the one at his right hand, and the other at his left. On which occasion, the rest of the disciples, who were also desirous of being great in that kingdom, began to be displeased with their two brethren, and they contended among themselves which should be the greatest. Now as this idea of worldly glory

glory was rooted in their minds, and could not be suddenly extirpated, therefore the Lord answered them according to their states, and told them that they should sit upon twelve thrones, judging the twelve tribes of Israel; but they knew not what the Lord meant by twelve thrones, nor what by the twelve tribes of Israel. See Mark x. 37, 41. Luke xxii. 24, 30. Matt. xix. 28. From all which it is easy to see what idea the disciples entertained of the Lord's mediation and intercession with the Father, and whence they received it. But the man, whose spiritual eyes are opened to discern the interior things of the Word, has a very different view of the Lord's mediation and intercession, considering it not like that of a Son with his Father the king, but like the Lord of the universe *accommodating himself* to the wants and necessities of his sinful creatures; for He and the Father are not two, but one, as he himself teaches in John xiv. 8 to 11. The reason why he is called a Mediator, Intercessor, and *Advocate*, is, because by the Son is meant Divine Truth, and by the Father Divine Good; and Mediation is effected by Divine Truth, as thereby access is obtained to Divine Good; for Divine Good cannot be immediately approached, being in it's nature like the intense fire of the sun: Divine Truth, however, may be approached, this being like the light proceeding from the sun, which is the medium of communication between it and man. This then is the true meaning of mediation and intercession.

But as this is a subject of the greatest importance to be clearly understood, we shall take this opportunity of explaining more fully why the Lord, who is essential Divine Good, and the real sun of heaven, is called a Mediator, Intercessor, and *Advocate* with the Father. When the Lord was in the world, previous to his complete glorification, he was Divine Truth; wherefore he was then a Mediator, and interceded with the Father, that is, with the
essential

essential Divine Good, John xiv. 16, 17. Chap. xvii. 9, 15, 17. But after his Humanity was fully glorified, then he is called a Mediator and Intercessor on this account, namely, because no one can form an idea of the essential Divinity, except under the form of a Divine Man; much less can any one be conjoined to the Divinity, except by such an idea. Whoever thinks of the Divinity, without having the idea of a Divine Man, thinks indeterminately; and an indeterminate idea, or an idea that has no object or form whereon to fall and be terminated, cannot with propriety be called an idea; it is a mere vague notion, that ultimately falls into nature, and becomes like nothing, and consequently has no power of effecting conjunction with the Divinity either by faith or love; for all conjunction necessarily requires an object wherewith to be conjoined; and according to the nature and quality of the object, such is the conjunction. Hence it is, that the Lord as to his Divine Humanity is called a Mediator, Intercessor, and *Advocate*; but then it is to be understood, that he mediates, intercedes, and as it were pleads with himself for mankind, and not with any Father distinct from himself; for he and the Father are one person, like the soul and body in man.

ADUSTION, or *Burning*, signifies concupiscence, or the loss and extinction of the good of love; the reason of which is, because fire, in the genuine sense, signifies love; but in an opposite sense, it's perversion, which is concupiscence originating in the love of self. Such is the signification of *adustion* or *burning* in Exodus xxi. 25. Isaiah iii. 24; and in other places.

ADZE, or *Ax*, signifies the truth of faith derived from charity. The head, being iron, denotes truth; and the handle, which is wood, charity or good.—In an opposite sense, *ax* means what is false.

In Matt. iii. 10, and Luke iii. 9, it is said, “ that the *ax* is laid to the root of the trees,” &c. by which is meant, that divine truth, at the coming of the Lord, discovers the real quality of the church, by laying open the interiors of man, and thence judging him according to his works.

To hew wood with an *ax*, in scripture language, means to dispute about good from religious persuasions. Hence, in Deut. xix. 5, to kill a man accidentally by the head of the *ax* flying from the helve, signifies to instil false principles of religion into another, whereby he is spiritually injured, although on the part of the teacher it was without any evil intention, but merely the effect of blind zeal. The head flying from the helve, signifies truth separate from good.

AFAR OFF, denotes the being in externals. *Am I a God at hand, and not a God afar off*, Jer. xxiii. 23, means, that the Lord is as well the God of those who are in external truths, as of those who are in internal truths ; or as well the God of those who are without the church, as of those who are within it.

Dives in hell is also said to see Abraham *afar off*, Luke xvi. 23 ; which denotes that the heavenly and hellish states are widely different from each other.

AFFECTATION of great learning and elegant language, either in speaking or writing, has a tendency to darken the understanding both of the speaker and hearer, by withdrawing the attention from the substance of things, and confining it to mere words, which are only material forms of the things signified.

Among other reasons why the Word is written in so plain and simple a style, one is, that the mind of the reader may not be as it were fascinated with the mere *sound of words*, and thus chained down to the literal sense, but that it may with ease and readiness pass off to the internal sense. For
the

the same reason also the Lord in his divine wisdom has ordained, that the Word should be written in such a manner, that some parts of it should appear, as to the letter, trifling and ludicrous, other parts wicked and unjust, and some parts not historically true. By these and other means the human mind is gradually weaned from material and corporeal things, and taught to look up to the spiritual, substantial, and divine things which reside in *every part* of the Word, as the soul within the body.—If the reader desires to know what parts of the Word we allude to as apparently *trifling* and *ludicrous*, let him turn to Jer. xiii. 1 to 7. Isaiah xx. 2, 3. Ezek. iv. 1 to 15. Chap. v. 1 to 4. Hosea i. 2 to 9. Chap. iii. 1 to 3; and many others. For those that seem *wicked*, *cruel*, and *unjust*, see Deut. iii. 6. Exod. xi. 2. Chap. xii. 35, 36. Numb. xxxi. 17, 18. Psalm cxxxvii. 9, &c. &c. The parts of the Word that are *not historically or literally true*, are the first ten chapters of Genesis, and a variety of other particular passages; as Numb. xxii. 28, where Balaam's ass is represented as speaking in human language. Josh. x. 13, where it is said that the sun and moon stood still. Matt. xxvii. 52, where the graves are said to be opened, and the bodies to arise. Not to mention many other passages which might be produced, and which are all true in the internal sense, but not in the letter.

[*To be continued.*]

INQUIRY *into the* NATURE of ASTROLOGY.

[Continued from p. 236.]

IT is well known, that some persons pretend to possess the art of foretelling future events, by the shuffling and relative position of a pack of cards; and it is really surpris-

zing how well such people will at times *guess* at the truth. Yet who would venture to assert, or for a moment give countenance to the idea, that any event whatever was brought to pass in consequence of the particular position or aspect of the cards, or of any influence proceeding from them? So again, some pretend to *tell fortunes*, which is the same thing as *foretelling future events*, by the disposition of the grounds of tea in a tea-cup, and by a variety of other means equally idle and fantastical; and those who are *good guessers* will sometimes hit the mark very wonderfully. Yet who in his senses would be ridiculous enough gravely to declare his belief, that any event happened so and so, merely because the tea-leaves were in such and such a position? Similar also is the case with the predictions of astrologers, who, although they may sometimes give a good guess, are yet oftener deceived by their false oracle: and it is a query with us, to whom the greatest credit be due, to the astrologer with his planets, the juggler with his cards, or the gypsy with her tea-leaves?

But what appears to us a sufficient proof that there is no real truth in the science, is, That no astrologer, let him be ever so well skilled in his art, and let him make what pretensions he pleases to tell the fortune of *others*, can tell *his own*; being as ignorant of what will befall him to-morrow, as any of his neighbours. Such men, if they in reality foreknew future events, would surely take every advantage of their foreknowledge to enrich themselves, either by state-lotteries, or by some other contingencies in human affairs, which they alone pretend to be acquainted with; and yet for all that, we more frequently find the astrologer among the poor and needy, than among those who partake largely of the bounties of fortune, notwithstanding he is to the full as fond of the good things of this life, as those who make no pretensions to the art.

Astrology,

Astrology, as well as magic, without doubt had it's foundation originally in truth ; although at the present day both these sciences are perversions of divine order. In ancient times men were well acquainted with the existence of the spiritual world ; and they who gave themselves to the study of spiritual things, knew that there were *stars* and *planets* in that world, equally as well as in this, and that the one mutually corresponded with the other. Fixed stars in the spiritual world signify the genuine knowledges of good and truth, and are representations of angelic societies. Planets, or wandering stars, denote falsities, and represent those who pervert the genuine knowledges of good and truth. Now as it is an established law of existence, that men in the natural world should be influenced and governed, consistently with the freedom of their will, by spirits in the spiritual world, with whom they are associated ; and as this great truth was in former ages well known to many of the ancients, who were in the habit of expressing themselves according to correspondences ; it was not unusual for them to say, that such and such men were governed by an influence from such and such stars ; meaning the stars in the spiritual world, or what in their idea amounted to the same thing, spirits represented by stars. Such an astrologer was Daniel, as may be seen Dan. i. 19, 20. Chap. v. 11. But in process of time, when, with the science of correspondences, the knowledge of the spiritual world, and of the things therein, began to be lost, as was the case with the posterity of those ancients ; then, recollecting what their ancestors used to say, of a certain influence proceeding from stars and planets, according to which the actions of men were determined, they transferred their ideas from *spiritual stars* and *planets*, and fixed them on those *material bodies* with which they corresponded. Hence came the idea of natural astrology, such as is professed by some in the present

day, and with it the fallacious doctrine of materialism, which pretends to account for every thing by an appeal to *nature*, as to an infallible oracle.—But as soon can a camel, or jack-ass, pass through the eye of a needle, as *natural, material influx* be the *cause* of *moral or spiritual events*, such as the transactions of human life.

Dismissing for the present this first part of the subject, let us now consider what we proposed in the second place, viz. *Whether the study of astrology ought to be pursued, and what are the probable consequences thereof.* And here indeed the subject becomes serious, and demands our most sober attention, as it is a question in which is involved our well-being both in this life and in that which is to come. We shall, therefore, as well for the sake of those who admit the authority of Baron Swedenborg to be of some weight, as of those who may not have had an opportunity of being informed what he says on the subject, transcribe a few passages from his work on Divine Providence, where he not only speaks of the extreme danger that would attend a foreknowledge of future moral events, but also plainly and expressly denies that any man possesses such foreknowledge.—The passages may be found in n. 179, 182, 187, 189, and 190, and are as follow.

On the Foreknowledge of future Events.

“ Forasmuch as a foreknowledge of the future takes away the essential human principle, which consists in acting from liberty according to reason, therefore it is not given to any one to know the future, but every one is allowed to conclude concerning things to come from reason, and hence reason with all that appertaineth to it is in it's life; it is on this account, that man doth not know his lot after death, or know any event before he is in it; for if he knew,

knew, he would no longer think from his interior self, how he was to act or live, in order that he might come thereto, but would think only from his exterior self, that it would come to pass, and this latter state closeth the interiors of his mind, in which the two faculties of his life, which are liberty and rationality, principally reside. The desire of foreknowing the future is connate with most people, but this desire derives it's origin from the love of evil; wherefore it is taken away from those who believe in the Divine Providence, and there is given to them a confidence, that the Lord will dispose of their lot, and therefore they do not desire to foreknow it, lest by any means they should interfere with the Divine Providence: this the Lord teacheth by many passages in Luke, Chap. xii. 14 to 48. That this is a law of the Divine Providence, may be confirmed by many circumstances from the spiritual world;* most people, when they come into that world after death, desire to know their lot; but it is answered them, that if they have lived well, their lot is in heaven, if they have lived ill, in hell: but forasmuch as all are afraid of hell, even the wicked, they ask what they are to do, and what they are to believe, that they may go to heaven; it is answered them, that they may do and believe as they will, but that they are to know, that in hell they neither do what is good nor think what is true, but only in heaven; inquire what is good and what is true, and think the one and do the other, if you are able; thus it is left to every one to act from liberty according to reason, in the spiritual world as in the natural world; but as they acted in this world, so they act in that, for the life of every one continues with him, and thence is his lot, because the lot is of the life.

“ If man manifestly saw the Divine Providence, he would
either

* The former part of this paragraph relates to events in the natural world; the following to events in the spiritual world.

either deny God, or make himself a God. The merely natural man saith with himself, What is the Divine Providence? Is it any thing else, or any thing more, than a word among the vulgar received from the priest? Who sees any thing of it? Is it not prudence, wisdom, cunning, and malice, from which all things are effected in the world? Other things derived thence, are they not necessities and consequences; and also in many cases contingencies? Does the Divine Providence lie concealed in these things? How can it in craft and cunning? And yet it is said that the Divine Providence operates all things: cause me therefore to see this, and I will believe it; can any one believe it until he sees it? Thus doth the natural man speak, but not so the spiritual man; the latter, because he acknowledges God, acknowledges also the Divine Providence, and likewise seeth it: but he cannot manifest it to any one who thinks only in nature from nature; for such a one cannot elevate his mind above nature, and see in the appearances thereof any thing of the Divine Providence, or conclude any thing concerning it from the laws of nature which are also laws of the Divine Wisdom; wherefore if he manifestly saw it, he would infuse it into nature, and thus not only veil it over with fallacies, but also prophane it; and instead of acknowledging it, would deny it, and he who denies in his heart the Divine Providence, also denies God. It must either be thought that God governs all things, or nature; he who thinks that God governs all things, thinks that they are governed by love itself and wisdom itself, therefore by life itself; but he who thinks that nature governs all things, thinks that they are governed by natural heat and natural light, which nevertheless in themselves are dead, because they are from a dead sun; doth not what is really living govern what is dead, or can that which is dead govern any thing? If you think that what is dead can give itself life, you are insane; life must needs be from life.

[To be concluded in our next.]

To

pp. 299. 300.

To the EDITORS.

GENTLEMEN,

AS the 17th verse of the xxth chapter of St. John seems to favour the doctrine of the Trinity, held forth in the Old Church, I think an explanation of it, in your much admired Magazine, will not fail to afford great pleasure to your numerous readers. The words are, “Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.”

I am your humble servant,

A Friend to the Truth derived from Good.

* * * * *

ANSWER.

IT is with great propriety that our correspondents in general select those passages of the holy Word for explanation, which seem to countenance the prevailing errors of the day; for until the difficulties attendant on the *letter of scripture* are at least in some measure removed, they may considerably impede the inquiring christian in his progress towards it's spiritual and celestial senses. The passage above cited seems not so much to establish the idea of Trinitarians, as that of Unitarians, whether they be of the Arian or Socinian persuasion: “for (it is argued) if Christ acknowledges a Father, and a God, who stands in the same relation to him, as he does to mankind in general, it is plain, that he himself is not an eternal God, but a mere creature, like any other man or angel.” But that such an inference cannot be fairly drawn, consistently with other parts of the Word, may appear sufficiently evident from

those passages where the *Redeemer* and *Saviour*, who is universally allowed to be Jesus Christ, is plainly and solemnly declared to be the *only Jehovah*, the *only Father*, the *only God*. As we have not room at present to enter into a full discussion of this point, we shall reserve it for some future opportunity, and in the mean time confine ourselves more particularly to the question, by stating what appears to us to be the internal sense of the passage quoted.

Jesus saith unto her (Mary), touch me not. By this our Lord gives his church to understand, that they who are in the affection of good, represented by Mary, ought not to return back to former states of truth, but to press forward to more full conjunction with divine good. The Lord at that time, as not having ascended to the Father, which is divine good, was in the character of divine truth, and indeed only of that kind of divine truth which was accommodated to the first or lowest heaven, and to the intermediate world of spirits. This state is that which is *proximately* or immediately above the natural world, as is evident from this circumstance, that the above conversation between our Lord and Mary occurred almost immediately after his resurrection, being the first time he was pleased to make his appearance. Now as Mary represented those in the church who are in the affection of good, and consequently associated to the angels of the *superior heavens*, it would therefore have been contrary to divine order for *her* to have touched the Lord at that time, as such a circumstance would have represented a descent from a superior state to one that is inferior; whereas the progression of every member of the church ought to be from what is inferior to that which is superior.—This will appear more evident from the case of Thomas in the same chapter, who, by reason of the obscurity and weakness of his faith, was associated to the angels of the *lowest heaven*, and consequently in such a state that

he might with propriety touch the Lord, that is, be conjoined to him by means of that divine truth which was accommodated to spirits in a similar state. Hence it was, that our Lord, although he said to Mary, verse 17, *Touch me not*, yet in verse 27, he saith to Thomas, *Reach hither thy hand, and thrust it into my side*. The reason of which difference was, because Thomas and Mary represented different states or different persons in the church, to the former of whom permission was granted to touch the Lord, while to the latter it was refused.

For I am not yet ascended to my Father; that is, my Humanity, which is now divine truth, and which is to be divine good, and as such the sole object of all worship both in heaven and on earth, is not yet fully united to divine good signified by my Father. There were forty days between the Lord's resurrection and ascension, during which time he was in the process of making his Humanity divine good, as before it was divine truth. His ascension was the completion of that process, and signified his perfect union with divine good, which is the Father.

But go to my brethren, signifies go to those in the church who are principled in good; for such only in the Word are called brethren, as might be proved by many passages, where the expression occurs. And indeed no others will receive the doctrine concerning the Lord, which is the subject of the message immediately following.

And say unto them, I ascend unto my Father and your Father, and my God and your God; that is, instruct them that my Humanity, which is now Divine Truth, is about to be perfectly united to the Divinity, which is Divine Good and the Father; and further instruct them, that as I in the character of Divine Truth have always considered Divine Good as superior, and thus as my Father and my God, so they are to follow my footsteps, and in all their states of

truth to acknowledge good as the essential constituent of the church, and that alone whereby they are conjoined to the Lord.

In order more clearly to comprehend this, it should be observed, that the *Father* means the Divine Esse, which is Divine Good, and *God* the Divine Existere, which is Divine Truth, both in the supreme degree, or in that degree which is far above the angelic state of reception, and before it is accommodated to their actual or sensible perception. The Lord in the above passage, being yet in the world of spirits, had not so far glorified his Humanity, as to be perfectly united with that Divine Good, which is properly the Divine Esse or the Father; wherefore he says, *I ascend unto my Father*. Neither had he as yet so far glorified his Humanity, as to make it absolutely and perfectly that Divine Existere, which is properly the *first form* of the Divine Esse, or that Divine Truth which *proximately* emanates from the invisible fountain of all life; for being still in the *lower parts of the spiritual world*, the Lord was at present, as to his Humanity, only so far glorified as to be the Divine Truth *accommodated to spirits in those parts*; wherefore, in allusion to his *more full* glorification, *even as to Divine Truth*, which is signified by the term *God*, he also says, “*I ascend unto my God*. And as the *Divine Esse*, or invisible source of life, together with its *primary form*, or *first and proximate emanation*, as existing in the midst of the sun of the spiritual world, was really the fountain of all good and all truth, as well that which was manifested in the human person of our Lord, as that which is received by the true members of his church, both in heaven and on earth; and as the Lord, in the whole process of his glorification, also represented and pointed out the successive stages of man's regeneration; therefore he said, *I ascend unto my Father and YOUR Father, and my God and YOUR God*.

We shall take this opportunity of publishing a very wonderful Arcanum respecting the glorification of the Lord's Humanity, which will satisfactorily account for his not ascending till forty days after his resurrection. It is asserted by Emanuel Swedenborg, in various parts of his writings, that by the passion of the cross, the Lord fully glorified his Humanity, or made it Divine. "Why then (it may be said) did he not ascend *immediately* at the time of his resurrection?" It was for the following reason: The Lord, at his crucifixion, but more particularly at his burial and resurrection, rejected or put off the whole of his *maternal Humanity*, insomuch that he was no longer in any respect the Son of Mary. In this sense, and so far as relates to the natural world in general, he was *fully glorified*, having put off all the hereditary impurities of matter, in which the church on earth is still involved. But he could not yet ascend, until he had also put off and rejected the impurities of spirits and angels; for the Lord was not only pleased to *bear*, in his own person, the iniquities and infirmities of men, but also of angels, and thereby he redeemed and delivered both. While he was in the act of thus purifying and redeeming angels, he underwent *something analogous to temptations*, their redemption being effected, like that of men, by an admission of their proprium *as it were* assaulting his Humanity. "But in his love and in his pity he redeemed them." This process took up forty days, because the number *forty* corresponds to temptations, and signifies complete deliverance therefrom, and victory over all enemies. This is the reason why the Lord's ascension was protracted till forty days after his resurrection, at which time he ascended above all the heavens into the sun of the spiritual world, in the midst whereof he eternally resides as Jehovah God in glorious Human Form,

To the EDITORS.

GENTLEMEN,

AS you have undertaken, in your New Magazine of Knowledge concerning Heaven and Hell, to explain the most dark and difficult passages of scripture, I beg leave to ask what is meant by "*The lame and the blind that were hated of David's soul.*" 2 Sam. v. 8.

Your's, a constant reader,

W. R.

* * * * *

ANSWER.

The *lame* denote those who are in evils, and the *blind* those who are in falses. They are said to be *hated of David's soul*, because they are in direct opposition to the Lord, who is there represented by David. Not that the Lord hates any man, let him be ever so wicked; for he being pure love and mercy, cannot but love all, and therefore the Scriptures with peculiar energy declare, that "his mercy is over all his works." But it is so expressed in the letter of the Word, because the wicked, when they meditate evil against the Lord or his church, and when the punishment of their crimes recoils on their own heads, imagine that the Lord inflicts that punishment, and thus that he bears hatred towards them: whereas the truth is, that the Lord only permits them to be punished, in order to prevent them from running into greater enormities, whereby they would not only injure and distress the righteous, but would also, in the end precipitate themselves into more direful torments.

In verse 6 of the above mentioned chapter, it is said, that *except David take away the blind and the lame*, he cannot enter into the city Jerusalem, nor take the strong-hold of Zion.

That

Vol. II. p. 122.

That this ought not to be confined to the literal sense, is evident from the very words themselves; for how could the literally lame and blind defend a city or a fortress? Of all the persons in the world, one would think such would be the most trifling impediments. But when the passage is taken spiritually, then indeed they are the most formidable opponents; for what is it that prevents a member of the church from becoming a *celestial* man, but the *lame* that have taken possession of the strong-hold of *Zion*, or the *evils* that occupy his *will* and his *affections*? And what is it that hinders him from becoming a *spiritual* man, but the *blind* that fill the city *Jerusalem*, or the *false*s that darken his *understanding*, and thereby prevent him from *seeing* genuine truth? These are the lame and the blind, which are said to be hated of David's soul, and shall not be suffered to come into the house of God.



QUERIES *concerning* ANIMAL MAGNETISM.

AS several readers of the writings of Mr. Swedenborg have paid much attention to the subject of Animal Magnetism; the following queries are candidly proposed to them, and to all who practise that art.

1. Whether it is not founded on the lust of dominion, and thus may be of bad consequence, both to the operator and to the operatee?

2. Whether it is not doing violence to the internal freedom of man's will, which ought always to be kept most sacredly free?

3. Whether it is not attempting to lead and to influence in that province, where the Lord alone should lead and influence?

4. Allow-

4. Allowing that some uncommon effects are produced, is not the operator in danger of being puffed up with pride, and is not the operatee in danger of ascribing a glory to the creature which can no ways be his due? Besides, the operator may stand between him and the Lord, and thus he shall only see the instrument by which good, or the appearance of good, is conveyed to him.

5. The curing or relieving diseases appears to be a good end; but the goodness intended, can never justify improper and unlawful means.

6. Whether the influence of the magnetizer is discontinued as soon as the disease is cured, or the patient removed from him? It is to be feared, by those who know any thing of the laws of the spiritual world, that it is not.

7. Whether men do not lay themselves open to sad delusions in listening to what is uttered in a luminous crisis? When the magnetizer may convey his own ideas through the channel of the mere patient, or when the patient is reduced to that state of total passivity, may not different orders of spirits convey their opinions, whether true or false, to mankind? and will not the mode, in which they are conveyed claim an attention, and give them a sanction, which may be delusive and dangerous?

I am, Gentlemen,

A SEARCHER AFTER TRUTH.

REVIEW OF BOOKS.

Sermons on Moral and Religious Subjects. By W. Jones;
M. A. F. R. S. 2 vol.

THESE are two volumes of excellent sermons, plain, nervous, and pious. We do not approve of every particular sentiment which is there advanced; but this intelligent

author seems well versed in the language of analogy, which borders a little on the science of correspondences. Let him speak for himself in the *Gadarene Delivered*.

“Sin is in every man what the devil is in a *dæmoniac*: thus it is evident the same man may be under the dominion of a legion of vices and evil passions at once; pride, covetousness, deceit, lying, lust, drunkenness, and blasphemy, are often found in one single person.”

“Suffer us, said the devils, to enter, not into *the oxen* or *sheep*; not into soberly and orderly cattle, but into the greedy, filthy, rebellious *swine*. There the devils had permission to work, as they still have to do in the children of disobedience. Who are the people that are delivered up by the just judgments of God to the will of the devil? who but the unclean and abominable, which resemble *swine* in their lives and manners? The glutton, the drunkard, the adulterer, the fornicator, the idle and the disobedient, open a way for the devil to enter in and possess them with other evil passions of wrath, malice, revenge, and covetousness, which bring them under the severity of the laws, and so they go headlong to destruction.” p. 97.

“How careful ought we to be in guarding against the beginnings of sin! Who knows how far he shall go when he begins with the indulgence of any *one* sinful lust? *You* intend no more than the beginning; but the *devil* intends the *utmost* mischief that sin can do you. He works with a view to that *end*, which you do not see; and he will take care that you shall not see it, till it cannot be avoided; as when the *swine* had started from the top of the precipice, they could not stop till they ran into the sea at the bottom.” p. 98.

“The world is full of such Gadarenes; you find them every where; men who pray Jesus Christ to depart out of their coasts, for fear he should send away their vile lusts and passions to the devil. What! is our property in a filthy beast

more desirable than the presence of the Son of God, who can deliver us from our passions, and restore us to our senses ? ” p. 101.

“ When Jesus had heard the request of the Gadarenes, he made no remarks upon it, but took them at their word, and left them. What became of them afterwards, we do not read; but surely no good could possibly happen to those, who, through favour to a *herd of swine*, judged themselves *unworthy of everlasting life*.” p. 105.

“ And now, my brethren, you see your own duty, and the design of this whole narrative. It is related in the Gospel, for the same reason that it was published at Decapolis, that all sinners may know *where to go* for that saving health which is to restore their minds to quietness and comfort. For all the diseases of the spirit, which are a thousand times worse than the troubles of the world, and the distempers of the body, there is no cure, but from him who was manifested to destroy the works of the devil, whose worst work is the depravation of the human mind by the power of indwelling sin, which drives men to all those extravagancies which render this world such a miserable place as we find it. The passions of men are like storms and tempests, which disturb the elements, destroy the fruits of the earth, and send the poor distressed mariner to the bottom of the sea. Such are the effects of those vices, which the evil spirit infuses into the hearts of men; their lives are rendered vain and miserable, and their souls are shipwrecked.” p. 110.

To the EDITORS,

GENTLEMEN,

MS. A. 1. 1. 1. THE most remarkable page in the second number of your work that took my attention, was the essay on the state of man when asleep. Give me leave, therefore, to

I lay before you the following remarkable instance of a person walking in his sleep, and to whose extraordinary adventures, when in that state, I was in such a situation, as to be an eye-witness. Your insertion of which, the first opportunity, will greatly oblige your very much obliged and humble servant,

G. CODLING.

PAYING a visit to a friend in the country, I met there an Italian gentleman, who was, it seems, a night-walker, or a person who, whilst asleep, does all the actions of one awake. He did not exceed the age of thirty; he was lean, black, and of an extreme melancholy complexion; had a sedate understanding, a great penetration, and a capacity for the most abstracted sciences. His extraordinary fits used generally to seize him in the wane of the moon; but with greater violence in the autumn and the winter, than in the spring and summer. I had a strange curiosity of being an eye-witness of what was told me; and had prevailed with his valet to give me notice when his master was likely to renew his vagary. One night, about the end of October, after supper, the company amused themselves with little plays, and my Italian friend made one among the rest; he afterwards retired, and went to bed about eleven; his valet came soon after, and told us, that his master would that night have a walking fit, and desired us, if we pleased, to come and observe him. I came to his bed-side with a light in my hand, and saw him lying upon his back, with his eyes open, but fixed, and without the least motion, which was a sure sign, it seems, of his approaching disorder. I took him by the hands, and found them very cold; I felt his pulse, and found it so slow, that his blood seemed to have no circulation. About midnight he drew the curtains briskly, rose, and dressed himself well enough; I approached

him with a candle to his very nose, found him insensible, with his eyes still wide open and immoveable. Before he put on his hat, he took his belt, out of which the sword had been removed for fear of accidents; for some of those night-walkers will deal their blows like madmen, without reserve. In this equipage he walked several times backwards and forwards in his chamber; he came to the fire-side, sat down in an elbow chair, and went some little time after into a closet, where was his portmanteau; he fumbled in it a long time, turned every thing topsy-turvy, and after putting all again in order, he shut the portmanteau, and put the key in his pocket, whence he drew a letter, and put it over the chimney. He went to the chamber door, opened it, proceeded down stairs; when he was come to the bottom, one of the company getting a great fall, he seemed frightened, and mended his pace. His valet bid us walk softly, and not to speak, because when any noise was made near him, and intermixed with his dreams, he became furious, and ran with the greatest precipitancy, as if pursued. He traversed the whole court, which was very spacious, and proceeded directly to the stable; he went in, stroaked and caressed his horse, bridled him, and was going to saddle him, but not finding the saddle in the place where it used to hang, he seemed very uneasy, like a man disappointed; he mounted however his horse, and galloped to the house door, which was shut: he dismounted, and taking up a cabbage stalk, he knocked furiously against the door; after a great deal of labour lost, he remounted his horse, guided him to the pond, which was at the other end of the court, let him drink, went afterwards and tied him to his manger, and then returned to the house with great agility. At the noise some servants made in the kitchen, he was very attentive, came near the door, and clapped his ear to the key-hole; but passing all on a sudden to the other side, he entered a low

parlour,

parlour, where was a billiard table ; he walked backwards and forwards; and used the same postures as if he had been playing effectually: he proceeded thence to a harpsichord, upon which he could play pretty well, and made some jangling. At last, after two hours exercise, he returned up stairs to his chamber, and threw himself in his cloaths upon the bed, where we found him next morning at nine in the same posture that we had left him; for upon these occasions he slept even eight or ten hours together. His valet told us there were but two ways to recover him out of one of these fits; one was to tickle him strongly upon the soles of his feet; the other, to sound a horn or trumpet at his ears.

“Thought in fancy’s maze runs mad.”

G. CODLING.



NATURAL HISTORY *of the* SHEEP *and* GOAT.

ALTHOUGH the sheep and goat species comprehend many animals of a similar nature, yet they are in themselves very different with regard to their bodies, horns, food, and covering.

If we consider the utility and inoffensive nature of these animals, we shall perceive they have been long reclaimed from their wild state, and adapted to domestic servitude. They both appear to require protection from man, whom they reward with the greatest favours. They seem, indeed, to court his society. The sheep is the most serviceable, while the goat has more attachment and sensibility. In the earliest ages, the goat appears to have been the greater favourite; and, among the poor, continues so at present. But the sheep has long since become the principal object of human care and attention. We shall, therefore, first describe

The S H E E P.

This animal, in its tame state, is the most harmless and defence-

defenceless. In it's wild state, it is said to be of a vast swiftness, and are only found in great flocks. When attacked, they immediately form a ring, and the ewes fall into the center, when they are defended by the rams in the most vigorous manner. The woolly sheep is found only in Europe, and some of the temperate provinces of Asia. It is, when fat, awkward in it's motions, easily fatigued, and frequently sinks under the weight of it's own corpulency, and rich fleeces which it yields twice a year. There is scarce any part of this admirable animal that has not it's particular use.

When two rams meet together, they engage very fiercely. Every ewe knows it's lamb, and every lamb the bleating of it's ewe, even amidst flocks containing thousands. They chiefly feed in England on downs, in pastures, young springing corn lands, or turnip fields; but the downs have from long experience been found to prove much the most beneficial, on account of air and dryness of soil, for no animal is so subject to the rot, as the sheep, if fed on marshy land. Every year the whole flock, consisting of ewes, wethers, and lambs, are sheared. Wethers have generally more and better wool than the ewes. Such is their utility in agriculture, that a hundred sheep will manure eight acres of ground.

In Ireland they have a species of this animal that is called many-horned sheep. They are of a dark brown colour, and under the outward coat of hair, they have a fine, short, and soft fur, that resembles wool.

In Spain their sheep produce a wool superior to that of any other country. It is so excellent in it's quality, that our clothiers and hatters have been obliged to purchase it at a very great price, in order to enable them to manufacture some of their estimable articles.

The utility of sheep to this country, may be seen by the follow-

following moderate calculation of fleece wool annually produced by their growth.

According to the calculation of Young, in his six months tour, there are 466,532 packs of wool manufactured in Great Britain and Ireland, and 285,000 packs exported unmanufactured. The value, therefore, of all the fleece-wool, thus annually derived from our sheep, estimating it at an average price of 7*l.* per pack, must amount to 5,260,724*l.* The quantity of wool manufactured is estimated to afford 12,434,855*l.* yearly employment for the industrious artizan. And as the whole of our manufactures were said not to exceed, at the above period of calculation, 44,350,529*l.* the article of wool alone may be considered as equal, in value, to one-third of all the rest of our produce and manufactures. But what evinces still more the value of sheep to Great Britain and her dependencies, is, that the wool affords employment to 1,557,834, out of 4,250,434 that are supposed to be the laborious part of the people.

Broad-tailed sheep are found in Tartary, Arabia, Persia, Barbary, Syria, and Egypt. Such is their weight of wool on their tails, that Pennant says, some have been known to weigh fifty pounds; to preserve the wool from wet, dirt, and injury, they are usually supported by a small board that runs upon wheels.

Of the sheep kind there are besides, the *Strepsucker* found in Crete, and other islands of the Archipelago; the Guinea sheep, and the Moufflon.

The G O A T.

This animal differs most essentially from the sheep, in being covered with hair, instead of wool. Its chief delight is to climb the highest and steepest precipices. Neither the storm terrifies, nor the rain incommodes the goat. According to the climate, it will have from two to five kids. The
milk

milk they afford is sweet, nutritive, and medicinal. The goat is found in every part of the world. Every clime seems congenial with it's nature. It may justly be called a citizen of the world. It's existence, however, seldom extends beyond 11 or 12 years.

The ibex, or stone-goat, are said to have horns two yards long, which increase by knots annually.

Of goats there are the goat of Angora, Syrian goat, the small America goat, blue goat, Juda and Siberian goat, and Greenland goat, which has horns an ell long. They are all distinct species of this useful and general animal.

The DIVINE HUMANITY of the LORD the only Object of Worship. By Joseph Proud.

DARKNESS pervades the mind,
And clouds prevent the light,
That few Jehovah Jesus know,
Or worship him aright.

But, Lord, we come to thee,
And bow before thy throne;
In thy Divine Humanity,
Thou art our God alone.

Thy esse none can see,
That is beyond our sight;
But thy Divine Humanity
Is seen in heav'nly light.

Thou art the only God,
The *only Man* art thou;
And only thee our souls adore,
At thy blest'd feet we bow.

In essence thou art one,
And one in person too;
Tho' in thy essence seen by none,
Thy person we may view.

The Human made Divine,
Our souls with joy adore;
And soon with angels we shall join,
To praise and love thee more.



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CONCERNING
Heaven and Hell,
AND THE
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OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For SEPTEMBER, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

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TO CORRESPONDENTS.

IN Answer to our Correspondent *Lazulia*, who wishes for further Satisfaction on the Subject treated of in the last Magazine, p. 275, where it is said that Permission was granted Thomas to touch the Lord, after his Resurrection, but before his Ascension; although it was denied to Mary; we have to observe, that it is true it is not expressly said, that either of them did actually touch him; yet as the Lord expressly invites Thomas to thrust his Hand into his Side, it seems to us to amount to the same Thing, in that Respect, as if it had been declared that he did so.

An Explanation of what is meant by the two Thieves, between whom our Lord was crucified, is intended for Insertion; with a great Variety of other Passages of Scripture, which heretofore have not been understood according to their true spiritual Sense.

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A Series of LETTERS *to the* REV. DR. PRIESTLEY.

LETTER I.

REVEREND SIR,

August 23, 1790.

I Cannot but agree with you, that christianity, so called, is now in a very corrupted state, although we may differ in our conceptions of these corruptions.* Whenever the spirit of the world is imbibed, rather than the pure and self-denying spirit of the gospel; whenever the traditions of men are taught, rather than the Word of the living God; corruptions, both in principle and practice, both in understanding and will, must abound.

You appeal to the argument from antiquity. Permit me to state my ideas of it. The evidence of the Fathers is no more than human evidence: they were all fallible men, and might be deceived. There is an infinite difference and

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O o 2

distance

* Dr. Priestley's History of the Corruptions of Christianity.

distance between their writings and the WORD of the Lord: the one is the wisdom of God, the other is the feeble conception of fallible men, yet men who were simple and sincere.

On this account, I regard their testimony as that of plain and honest men; but then I must limit this respect to the Fathers of the three first centuries. At the Nicene council the dark and long night of the church commenced: the inundation of wealth and worldly spirit by Constantine, extinguished the little remaining light. It is in vain to look for truth, where you cannot find goodness. At this period of the church, we are offended by haughty and imperious prelates, of bitter tempers and ambitious views, who began to lord it over God's heritage; charity was neglected and disesteemed, and what they called faith, a contention for mere opinions, was the only thing regarded.

It cannot be too much lamented, that the generality of men know not whom they worship. They are distracted with variety, and clouded with ignorance. They know not whether they should worship the Father, the Son, or the Holy Spirit; because they look upon them as three distinct Beings, or Persons. In general, prayer is addressed to the *unknown God*. I mean not to dwell on all the sad consequences resulting from this ignorance; but they are great and many.

Now, Sir, I believe, and I think it will easily appear from facts, that the christians, before the church became corrupted, which was about the fourth century, worshipped but one true and living God.* In general they seemed to acknowledge and adore the Father, Son, and Holy Spirit, as one. This I shall endeavour to prove. When this great and glorious truth was lost, then thick darkness overspread the earth; metaphysical subtilty was exerted to reconcile

* See True Christian Religion, n. 632, 633.

reconcile impossibilities, and contented ignorance was to acquiesce in what it could never understand.

I address you with freedom and confidence, because I believe you are sincere and upright ; that you are a searcher after truth, I cannot approve airs of authority, or bitterness of railing, in any one. He who loses his charity, while contending for truth, makes a bad exchange. Truth is good, it is an heavenly gift ; but charity is better, for it is heaven itself.

You, Sir, and your friends,* have made choice of this ground on which I meet you, or I should have confined myself to the scriptures alone. No writing of man can come in competition with the Word of truth. I esteem the Fathers only as corroborating witnesses ; as good men ; some, who were acquainted with the Apostles ; others, who lived near the Apostolic times ; and all whom I shall quote, before the long night of the church commenced, when thick mists arose, and the bright sun of heavenly truth was set.

Clemens Romanus, who is mentioned by St. Paul, says, that “ we ought to think of Jesus Christ as of God :” and urging his example as an instance of great humility, he says, “ Our Lord Jesus Christ, who is the sceptre of the majesty of God, came not in the pomp of vain glory and splendor, although he could have assumed them ; but he came in lowliness of mind.” “ Jesus is the defender and helper of our weakness : by him the eyes of the heart are opened ; through him our barren and darkened understanding is invigorated and gladdened with his marvellous light.”

Pastor Hermas says, “ The name of the Son of God is great and immense, and the whole world is supported by him.”

I am, Sir, your's,

CLERICUS.

* Mr. Lindsey's Apology.

THOUGHTS *on* IMPUTED RIGHTEOUSNESS.

GENTLEMEN,

IT is a painful reflection, to observe the sad errors which abound in the world ; for every error is a form of evil, a disguise cast over what is wrong. The understanding is in darkness, because the will is in evil. There are some errors which assume the appearance of sacred truth ; they claim such importance, that they demand to be admitted without inquiry, and implicitly received, as the only means of salvation. Of this nature is that notion of *imputed righteousness*, which prevails at this day with too many. They think that they can do nothing for themselves, therefore Christ must do all : that they have no wedding garment to appear in at the marriage supper of the Lamb, therefore his *spotless righteousness* is fancifully divided to clothe their nakedness, and to hide their deformity.

He surely is represented but as a poor physician, who conceals, instead of curing the wounds and sores of his patients : who should tell the sick that he would *esteem* them well ; the blind, that they might see with another's eyes ; and the lame, that they might walk with another's legs. If you were sick, blind, or lame in your body, this would not satisfy you : you would desire a real cure.—And so it must be in our souls, if we are ever saved. Suppose you saw a poor man perishing with hunger, or pining in prison, would *imputed* health or liberty afford him any relief ? No ; salvation is a reality, and not a name.

They who so strangely talk of imputed righteousness, seem to be ignorant both of the nature of God and man. *Who can see God, and live ?* The distance is infinite between the Lord and the purest of angelic spirits : were his righteousness to be imputed, in the manner the Calvinists represent, it would destroy not only man, but the brightest

seraph. It would cause the greatest sufferings, and most instant destruction: just as if the human body was exposed to the focal rays of the sun collected in a lens.

What is the consequence of this grand falshood, this fatal error? It does what all errors do, and errors in religion most of all: it blinds the understanding, to harden the heart: it puts out the light of truth, that it may destroy the life of heavenly virtue. Is it not so in this instance? How many rest satisfied, that as their Saviour has done all for them, they have nothing to do for themselves. Repentance, self-examination, and continued watchfulness, are legal doctrines for the carnal and unconverted, while they sing the syren song of finished salvation, and imputed righteousness. Observe, too often, their bitter tempers, spiritual pride, and uncharitable censures; and yet these things trouble them not, because they are *justified freely without the works of the moral law*. Should temptation assault them, I fear they oft times sadly fall; especially if they can receive such a glorious gospel as Dr. Crispe preached, namely, that David, when stained with murder and adultery, was as much a child of God, as much in the Divine favour, as at any other period of his life: and this is called the distinguishing peculiarities of the gospel: this is *Christ exalted*.* All the errors of popery were but innocent fancies in comparison of this: and the poor Indian, who thinks if he does well he shall be happy, and if he does ill he shall be punished, is a rational believer, an enlightened mind, in comparison of these. Can Christ be exalted by overthrowing the throne of holiness, and abrogating his eternal laws? As well might we think of adding to the brightness of meridian day, by involving the rays of the sun in clouds of smoke and vapours of sulphur.

Christ

* *Christ alone exalted* is the title of Dr. Crispe's Sermons,

Christ indeed is exalted, when man is converted and lives; when the heavenly kingdom of righteousness and truth is opened in his soul; when his renewed heart is the throne of righteousness, where his redeeming Lord reigns without a rival, subduing all his enemies, every lust, impurity, and falsehood, under his feet: when the divine law is not abrogated and set aside, but renewed in spirit and in truth, on the fleshly tables of the awakened heart. *He who doeth righteousness is righteous.* He alone is an image of the Lord our righteousness.

I am, Gentlemen,

Your's, &c.

Z. Z.

*An EXAMINATION of the FAITH of the OLD CHURCH,
particularly in Regard to PROPITIATION, REDEMPTION,
and SALVATION.*

THE prevailing faith of the Christian church at the present day is, "That God the Father sent his Son into the world, in order that by the passion of the cross he might effect propitiation, redemption, and salvation." But that such a faith, if understood according to the ideas of those who separate faith from charity, and preach up a Trinity of Persons in the Godhead, is in reality no faith, but mere imagination, will appear plain from an attentive observation of the particulars which are necessarily implied and contained therein. In order, therefore, that our readers may have a clear and distinct view of the above faith, and that they may have an opportunity of contrasting it with the faith of the New Church, we shall point out those particulars, which are as follow, I. That God the Father is rendered propitious by the passion or blood of his Son. II. That

II. That God the Father is merciful for the sake of his Son. III. That the Lord carried our iniquities, and thereby delivered us from them. IV. That the imputation of the Lord's merit is the means whereby man is saved. V. That the Lord intercedes with the Father. VI. That redemption and salvation are effected without the means of life and faith, and thus that man is saved by an immediate act of mercy. VII. But we will shew, that in such faith there is no religion, being no better than words without meaning. VIII. That such faith is not faith in the Lord, nor does it contain any acknowledgment of the Divinity of his Humanity. IX. That trust and confidence arising from such faith, although in the present day it is reputed to be alone effectual in salvation, is mere chimerical persuasion, and empty sound. X. That true saving faith is quite another thing.

Such is the order in which we shall conduct this examination. But as it is a saying in the mouth of almost every person belonging to the church, that the Lord suffered the death of the cross on account of our sins, and that he transferred them to himself, bore them in his own person, and thereby not only reconciled the Father to us, but also redeemed us from hell; and further, that by this merit of the Lord imputed to us, we are saved, provided only we believe it with full trust and confidence; it is necessary that we first inquire, whether such things are to be understood according to the notions commonly entertained.

I. In regard to the first proposition, viz. *That God the Father is rendered propitious by the passion or blood of his Son*, this implies the rejection of mankind out of a certain kind of anger or revenge, usually called vindictive justice, which could not be satisfied or appeased without the death of the Son of God, who thereby reconciled his Father, and rendered him propitious. Who does not see, that such a

rejection of the human race, or such a vindictive spirit that requires no less than the shedding of innocent blood, is utterly contrary to the divine essence, which is love itself, mercy itself, and goodness itself? Such cruel and blood-thirsty revenge cannot find place in the breast of any angel, nor even of a good man. How much less then can it exist in God, who is the mild parent of his creatures, and the adorable fountain of all mercy! Again, who does not see, that it is cruel to suppose, that that vindictive measure should be imposed on the Son by his own Father, and that the Son should acquiesce therein? and further, that the Father should be excited to pity and compassion by beholding or remembering the agonies and death of his Son, and not by a divine impulse within himself of pure love and mercy, spontaneously, immediately, and eternally flowing to the whole human race? Surely no man possessed of common understanding, and that has a single spark of mercy burning in his breast, can really believe, that he was ever rejected by the fountain of mercy, and that it was the good pleasure of the Father that his own Son should suffer death, in order to induce him to become merciful.

Besides, justice is a divine attribute, but not *vindictive justice*; still less can that be called justice, which requires the punishment or death of one person *for the sake of another*; and if it be not justice, neither is it agreeable to divine order, that one person should be saved *for the sake of another*, but one may be saved *by another*. The Father cannot save *for the sake of the Son*, but he may save *by the Son*. The Divinity cannot redeem mankind *for the sake of the Humanity*, but it may and did *by the Humanity*. Neither can God be reconciled (supposing we speak after this manner, i. e. according to appearances) by any other means, than by the actual repentance of man himself; for as it was by the offence of man alone that he became an enemy to God, so

justice

justice requires that man should repent of that offence, by shunning continually all evils as sins against God; and this he can do, not by virtue of any strength of his own, but by a power freely and fully communicated unto him by the Lord, which however it is necessary for him to exert *apparently as his own*.

[*To be continued.*]

The following Letter, which we have received from one of our correspondents, discovers an accuracy of judgment that merits the attention of our readers; and, contrary to the signature it bears, proves that the author is *well acquainted* with the subject on which he writes.

To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

THE notice you have taken of my insignificant ideas, by inserting them in your Magazine, demands my grateful acknowledgments; but as I perceive I have not expressed myself so well as I could wish, I have taken the liberty to trouble you once more.

I do not suppose that a *material substance*, as is the moon, can have any influx into the soul, which is a *spiritual substance*; but my meaning is this, that as the soul must have a recipient vessel, or material organ, to embody itself in, and the brain being that recipient vessel or organ, that recipient, by external injuries, or internal ebullition of the blood and juices, may be so deranged, as to modify the rational influx of the soul, into the disordered ideas of a madman's ravings. Now as the moon's effect, or attraction, is greater near it's new or full appearances, (the reason of which might easily be shewn, if there was room for such

a discussion,) and causes thereby what is called spring tides ; so by the same reason, may not the moon have a particular effect, at such times, upon the humors of the human body, especially the brain, and cause a greater derangement of those organs already disordered? Thus, though the influx from the soul into the brain may be according to divine order, yet, falling into a disordered recipient, produces confused ideas ; just as the shadow of a tree or house in the water ; while the water remains in a perfect order and stillness, the tree or house is perfectly represented in the water ; but if by any means the water is disturbed, the object in the water is cut, as it were, and divided into a thousand different distorted appearances, though the shadow remains the same ; it is only the recipient that has made the disorder.

I hope you will excuse the liberty I have taken, as I write merely for the sake of truth, of which I have been, through mercy, a sincere seeker near forty years, and am still continuing the search, though in a much more eligible way since Divine Providence has put Mr. Swedenborg's works into my hand.

I am, Gentlemen,

Your's sincerely,

Aug. 4, 1790.

IGNORAMUS.

INQUIRY *into the* NATURE *of* ASTROLOGY.

[Concluded from p. 272.]

“**I**T is granted man to see the Divine Providence on the back, and not in the face, also in a spiritual state, and not in his natural state. To see the Divine Providence on the back and not in the face, is to see it behind and not before ; and to see it from a spiritual state, and not from a natural state, is to see it from heaven and not from the world.

world. All they who receive influx from heaven, and acknowledge the Divine Providence, and especially they who by reformation are made spiritual, when they see events in a certain wonderful series, from interior acknowledgment do as it were see and confess a Providence; these do not desire to see it in the face, that is, before it exists, for they are afraid lest their own will should enter into any thing of it's order and tenor. Not so they, who do not admit any influx from heaven, but only from the world, especially they, who from the confirmation of appearances in themselves are made natural; these do not see any thing of the Divine Providence behind or after it, but they want to see it in the face, or before it exists; and forasmuch as the Divine Providence operates by means, and means are effected through man or through the world, therefore whether they see it before or behind, they attribute it either to man or to nature, and thus confirm themselves in the denial of it. The reason why they so attribute it, is, because their understanding is shut above, and only open below, consequently shut towards heaven and open towards the world, and to see the Divine Providence from the world is not granted, but it is granted to see it from heaven. I have sometimes thought with myself, whether such persons, in case their understanding was opened above, and they saw in clear day that nature in itself is dead, and that human intelligence in itself is nothing, but that it is only from influx that both these appear to be, would acknowledge the Divine Providence, and I perceived that they who have confirmed themselves in favour of nature and of human prudence, would not acknowledge it, because the natural light flowing in from beneath would immediately extinguish the spiritual light flowing in from above.

“ The man who is made spiritual by the acknowledgment of God, and wise by the rejection of his own *proprium*,
in

in the universal world, and in all and every particular thereof, seeth the Divine Providence; if he looks at natural things he sees it, if he looks at civil things he sees it, if he looks at spiritual things he sees it, and this as well in the simultaneous as the successive order of things, in ends, in causes, in effects, in uses, in forms, in things great and small; especially in the salvation of men, as that Jehovah gave the Word, that by it he taught men concerning God, concerning heaven and hell, concerning life eternal, and that he came into the world himself, that he might redeem and save men. These and more such things, and the Divine Providence in them, doth man see from spiritual light in natural light. But the merely natural man sees nothing of these things; he is like one who beholds a magnificent temple, and hears a preacher illuminated in divine things, and saith when at home, that he saw nothing but a stone building, and heard nothing but articulate sounds: or he is like a near-sighted man, who goeth into a garden furnished with all kinds of fruits, and then cometh home and declareth that he only saw a wood and trees: such also after death, when they become spirits, in case they are taken up into the angelic heaven, where all things are in forms representative of love and wisdom, do not see any thing of such objects, or even of their existence; as I have seen the case with several who denied the Divine Providence.

“There are many constant [or fixed] things, which were created, in order that things inconstant [or unfixed] might exist; constant things are the stated times of the rising and setting of the sun and moon, and also of the stars; the darkening of them by interpositions, which are called eclipses; heats and lights from them; the seasons of the year, which are called spring, summer, autumn, and winter; and the times of the day, which are the morning, noon, evening, and night; also the atmospheres, waters,
and

and earths considered in themselves; the vegetative faculty in the vegetable kingdom, and together with this the prolific faculty in the animal kingdom; likewise the things which are constantly produced from these, when they are put in action according to the laws of order. These and many other things are provided by creation, that things infinitely various may exist; for variety cannot exist but in things constant, stated, and certain. But examples will illustrate this; the various things of vegetation would not exist, if the rising and setting of the sun, and the heat and light thence proceeding, were not constant: harmonies are of infinite variety, but they would not exist, except the atmospheres in their laws, and the ears in their form, were constant: the varieties of sight, which are also infinite, would not exist, except the ether in it's laws, and the eye in it's form, were constant: in like manner colours, except the light were constant: it is the same with thoughts, speech, and actions, which also are of infinite variety, and which would not exist, except the organic parts of the body were constant: must not a house be constant, that various things may be done therein by man? in like manner a temple, that various particulars of divine worship, sermons, instructions, and meditations of piety, may be performed therein? and so in other things. As to what relates to the varieties themselves, which are produced in things constant, stated, and certain, they go on *ad infinitum*, and have no end, and yet there never exists one entirely the same with another, in all and singular the things of the universe, neither can exist in the succession of things to eternity. Who disposeth these varieties, which go on to infinity and eternity, that they may be in order, but He who created things constant, to the end that they might exist therein? And who can dispose the infinite varieties of life among men, but He who is life itself, that is, love itself and wisdom

itself? Without his Divine Providence, which is as a continual creation, could the infinite affections and the thoughts of men thence derived, and thus the men themselves, be so disposed as to make one, evil affections and the thoughts thence derived one devil which is hell, and good affections and the thoughts thence derived one Lord in heaven? These observations are made, because some natural men, even from things constant and stated, which are necessities to the end that various things may exist in them, catch at arguments in their delirium in favour of nature and self-derived prudence."

Having thus stated what so great an author as Baron Swedenborg says on the subject of foreknowing future events,* we shall now confirm the same by the following passages from the Word. In the second chapter of Daniel the magicians and astrologers were commanded by Nebuchadnezzar to declare his dream, and the interpretation of it. But neither they, nor the *sorcerers* and Chaldeans, could give the least item about the matter; and Nebuchadnezzar himself charged them with having *prepared lying and corrupt words to speak before him*, verse 9. To this they made no reply, but acknowledged that "they could not shew the king's matter, and that none could except the Gods, whose dwelling is not with flesh;" as much as to say, that all revelation must come from him who is omniscient, consequently from the spiritual world, and *not from the natural or planetary world*. This is confirmed by Daniel, who declares in the presence of the king, "that the astrologers cannot reveal his secret, but that there is a God in heaven that revealeth secrets," verse 19 to 28. See also Chap. iv. 7, 8. Chap. v. 11 to 15.

In

* Baron Swedenborg speaks of astrologers more expressly in other parts of his writings, and declares their predictions to be idle prophecies. See his work entitled *True Christian Religion*, n. 620, 631.

In Isaiah xlvii. Babylon (the fallen church) is represented as trusting in enchantments, forceries, and in the multitude of counsels. But the prophet says to her, verse 13, 14, “ Let now the *astrologers*, the *star-gazers*, the “ *monthly prognosticators* stand up, and save thee from the “ things that shall come upon thee. Behold, they shall be “ as stubble ; the fire *shall burn them* : they shall not *deliver themselves* from the power of the flame.” And in many other places of the Word, astrologers, magicians, sooth-sayers, &c. are spoken of as perverters and destroyers of divine truth, and as men who set up natural influx in opposition to that which is spiritual.

To conclude : in order that our readers may have a full and distinct view of what has been advanced on the present subject, we shall sum up the whole in the following inferences, which appear to us as undeniable.

1. That spiritual and natural things are inseparable, although at first sight it may appear otherwise ; being united together like cause and effect, or like what is prior with what is posterior.

2. That whatsoever a man delights in in this world, after death he enters into the *correspondence* of that delight, and is to all intents and purposes the *same man* both as to his affections and pursuits ; with this difference alone, that his pursuits after death are spiritual and unchangeable, whereas before death they are natural and may be changed.

3. That whoever consults the planets for a knowledge of future events, acknowledges Nature as God, and in his heart denies the Divine Providence of the Lord, and that He alone is the governor of the universe.

4. That whoever is desirous of foreknowing his lot in this life, and consults the planets with that view, will after death be equally desirous of foreknowing his future lot in the spiritual world, and will also take similar measures to obtain that foreknowledge by an abuse of correspondences.

5. That nature is in itself *dead*, and consequently cannot be the *real cause* of any event whatever.

6. That all life in it's proceſſion is from the internal to the external, or from the center to the circumference, and not *vice verſa*.

7. That all events whatever are the effects of *ſome life*, and conſequently derive their origin *from within*, and not *from without*.

8. That every cauſe is of a ſuperior nature to it's effect ; and that all the events of human life are brought about by the Divine Providence, which operates by means of human liberty and rationality.

9. That all the planetary bodies are mere matter, poſſeſſing of themſelves no principle of life ; and as ſuch, incapable of acting upon human liberty and rationality.

10. That whoever believes the events of human life are determined by any influence proceeding from the planets, believes alſo that matter is ſuperior to, and operates upon ſpirit ; that the effect is greater than the cauſe ; that life in it's progreſſion is from without to what is within, or from the circumference to the center ; that human liberty and rationality are only the reſult of certain combinations of matter, or, what is more ridiculous ſtill, of the mere *aſpects* of material ſubſtances towards each other ; in ſhort, that all things are predeſtined by a certain fatality, and that Nature itſelf is God.

11. That the foreknowledge of future events would deſtroy man's liberty and rationality, and either render him ſo inactive as to do nothing of himſelf, or ſo preſumptuous as to interfere with the Divine Providence.

12. That the deſire of foreknowing future events has it's origin in the love of evil ; but that it is taken away from thoſe who believe in the Divine Providence, and who put their truſt in the Lord.

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. Interspersed with occasional Remarks.

[Continued from p. 267.]

AFFECTION, or *love*, is what constitutes the life of every person ; for whatever the *affection* is, such is the whole man. There are many varieties of *affection* : there is the *affection* of good, and the *affection* of truth ; the *affection* of evil, and the *affection* of what is false ; the *affection* of the internal, and the *affection* of the external man ; the *affection* of knowing, from whence arises the *affection* of truth ; the *affection* of understanding a thing, from whence arises perception ; and the *affection* of seeing a thing, from whence arises thought ; not to mention many other varieties, which are different modifications and states of the same life.

All *affection* is spiritual heat, and is a continuous emanation of the will, as thought is a continuous emanation of the understanding.

Every man has a predominant *affection*, which gives him his peculiar character ; and whatever that may be when he departs this life, such he will remain for ever.

With regard to the *affections* of good and truth, the case in general is as follows. The genuine *affections* of good and truth, which come to the perception of man, are all from a divine origin, inasmuch as they all proceed from the Lord : but in their descent from him, they spread into various and different channels, in which they form to themselves as it were *new origins* ; for as they flow into *affections* which are not genuine, even into spurious *affections*, and into the *affections* of evil and falsehood in man, they thus become continually varied, if not in their external appearance, yet internally. The only way for a man to know whether

his *affections* be genuine or not, is for himself to examine the *ends* and *motives* of his life, for the end in view determines the quality of the whole man. If the object of his *affections* be the good of his neighbour, the good of society, the good of his country, and still more if it be the good of the church, and the good of the Lord's kingdom, then his *affections* are genuine, being derived from the Lord, and also directed to the Lord; for the Lord's residence in man is principally in the good of love which appertains to the will, and only so far in the truth of faith belonging to his intellect, as the latter is derived from the former. But if the end in view be merely self, or the world, then the *affections* are not genuine, but evil and spurious, having nothing of the Lord in them, nor of his kingdom. It is therefore of the utmost importance that a man examine the motives of his life, for hereby he may discover the real quality of his *affections*; and this he may do by attending to the *delight* he perceives in himself on being praised or spoken well of, and to the *delight* he perceives on some good being done to another, wherein he himself has no concern. If the latter delight fills his breast, he may then know that his *affection* is genuine, and that he is principled in love to the Lord, and in charity to his neighbour. But no man can be a judge of another's state; it is a great thing if he can discover his own; and the Lord says, "Judge not, that ye be not judged; condemn not, that ye be not condemned," Luke vi. 37; for a thousand persons may appear to be in a similar *affection* as to good and truth, and yet no two shall be in precisely the same, but the *affection* of each will be different in it's origin, that is, in it's end; and, as before observed, it is the end which causes the *affection* to be either genuine, spurious, or false; for the end in view, or the love, is the very life of man. When the good of our neighbour, the good of the community, the good of the church

church and of the Lord's kingdom, is the end; then man, as to his soul or spirit, is in the Lord's kingdom, and thus in the Lord; for the kingdom of the Lord is no other than a kingdom of ends and uses consecrated to the good of the whole human race. The angels, who are attendant on man, dwell in these ends; and in proportion as a man is principled therein, in the same degree are the angels delighted with him, and conjoin themselves to him as to a brother; but in proportion as a man is principled in merely selfish ends, in the same proportion the angels recede from him, and evil spirits from hell have access unto him, for in hell nothing but selfish ends predominate. Hence it appears, how highly necessary it is for a man to explore the ends of his life, as hereby alone he can discover the true origin of his *affections*.

AFFINITY, differs from *consanguinity*, in that the former has respect more immediately to faith, or to what is external, and the latter to charity, or to what is internal.

The *affinities* and consanguinities of the natural world do not continue such after death, but are then dissolved. Spiritual *affinities* are all derived from the marriage of good and truth, according to the degrees and differences of love and faith. In another life it is common enough for the husband and wife, father and son, mother and daughter, brother and sister, to meet together after their decease. If they were dissimilar in their affections of good and truth, they are soon separated, and never see each other again. But if they were alike in this respect, they continue to dwell together, according to the degrees of their similarity. It sometimes happens, that the same husband and wife live together in heaven as such; but this is only where they had before been united in true conjugal love.

A very wonderful circumstance, not unfrequent in the spiritual world, deserves to be noted in this place. If two persons,

persons, who are in a similar state of good, meet together, although they had never seen each other before, instantly they become as familiar as if they had been acquainted with each other from their infancy. Such is the instinctive bond of union between all who are in similar affections, which is sometimes witnessed even in the natural world.

AFFIRMATIVE *principle* in man, is the first medium of his conjunction with the Lord, and as it were the first habitation of influent good. Actual good from the Lord cannot flow into man, while he is in the *negative* principle, nor even while he is in the *doubtful* principle, until this latter becomes *affirmative*; and it becomes *affirmative* on the commencement of regeneration.

Every person in early life, when first he begins to imbibe goods and truths, is kept by the Lord in the *affirmative* principle as to the truth of what is said and taught by his parents and masters. This *affirmative* principle, with such as are capable of becoming spiritual men, is confirmed by scientifics and knowledges; for whatever they learn, which has any connection with such principle, insinuates itself therein, and strengthens it to such a degree as to become their affection and delight. But with those who, in consequence of their choice of an evil life, do not suffer themselves to be regenerated, the *affirmative* principle, wherein they were held by the Lord during childhood, gives way first to *doubts*, and lastly to the *negation* of what is good and true. These latter persons, inasmuch as a *negative* principle governs all their thoughts, make more of a single scruple, be it ever so trifling, than of a thousand rational arguments tending to confirm the truth; for with such the most trivial scruple or objection is like a grain of sand placed close to their eye, which, although in itself a mere atom or point, yet entirely deprives them of sight. But they who are in the *affirmative* principle, or they whose thoughts are all in-

fluenced

fluenced thereby, reject the scruples arising from mere fallacies, which would militate against genuine truth ; and if there be any difficulties which they do not comprehend, they wave the consideration of them, saying in themselves, What we do not at present understand, we may hereafter. Thus they do not suffer themselves to be withdrawn from the genuine principles of their faith, but remain, as before, in the affection and *affirmation* of truth.

AFFIRMATION of truth and good, is the first common principle of the church, when faith and charity begins in man ; consisting in an acknowledgment of the justice and mercy of the Lord, and that there is such a thing as the good of life, and the holy principle of faith ; for until these are acknowledged, they cannot be received. In the person who is about to be regenerated, this *affirmation* and acknowledgment is first in point of order ; but in him who is regenerated, it is last. This *affirmation* was represented by the tribe of Dan, whose inheritance was the extreme boundaries of Canaan, by which was signified the first entrance into the church. In enumerating the twelve tribes of Israel, or the twelve thousand sealed, Rev. vii. 5 to 8, Dan is omitted, in order to point out, that they who are only in the first *affirmation* or acknowledgment of truth and good, without proceeding any further towards regeneration, are not admitted into the kingdom of the Lord ; for merely to know the things that are true and good, or even to *affirm* and acknowledge them, is of no avail ; this may be done by the very worst of men : it is the life alone that determines the true nature and quality of the *affirmation*.

AFFLICTION, spiritual temptation, whereby man is regenerated. In an opposite sense, *affliction* means the perversion and desolation of good and truth in the church, and the miserable consequences thereof in another life. By

affliction is particularly signified infestation by falses; and by *oppression* infestation by evils.

AFFLUX, differs from *influx*, in that it is an *exterior* reception of the truth and good proceeding from the Lord; whereas *influx* is the *interior* reception of the same. Good and truth, therefore, proceeding from the Lord, and received by angels in heaven, and by good men on earth, is properly speaking *influx*; but the same good and truth continuing it's descent, and as received by the spirits of hell, is called *afflux*.

Afflux also signifies the sphere proceeding from evil spirits, and assailing the members of the spiritual church, while in a state of temptation; for such sphere operates upon them from without. At such times man is in spiritual captivity or bondage; for as to his interiors he is kept by the Lord in good and truth, but as to his exteriors he is urged by hell to what is evil and false. Hence arises a combat between the external and the internal man; and then the Lord, by *influx* through man's interiors, fights for him against the *afflux* of evil and the false from the hells. This combat is carried on, to the end that the external man may be reduced to obedience to the internal, and thus natural things be made subject to things spiritual.

[*To be continued.*]

EXPLANATION of DIFFICULT PASSAGES of HOLY SCRIPTURE.

AS one great design of the Editors in publishing this Magazine, is to elucidate obscure passages of the holy Word, and thereby to rescue the sacred writings from that contempt which the atheist or infidel may throw upon them, merely because of the singularities which are found in the letter, and which in many cases cannot but appear unintel-

unintelligible for want of knowing the spiritual sense; and as many of our readers have expressed their satisfaction on perusing the explanations of scripture-passages already inserted, and a desire to see a continuation of the same; we shall therefore proceed with similar explanations, according to the best light we have received. But let it be observed, that in all these explanations we lay no claim to the smallest degree of merit ourselves; for we freely and openly confess, and think it but justice to acknowledge, that all the perceptions we have of the internal sense of the Word, are either directly or indirectly derived from the writings of Emanuel Swedenborg, and through them from the Lord and his holy Word. We consider ourselves merely as *instruments of use*; and if any shall receive benefit from our labours, let them look up to the *first Agent*, from whom all uses are derived.

An explanation of the following passage has been requested.

ZECHARIAH viii. 22, 23.

“ Many people, and strong nations shall come to seek
 “ Jehovah of hosts in Jerusalem, and to pray before
 “ Jehovah. Thus saith Jehovah of hosts, In those days
 “ ten men out of all languages of the nations shall take
 “ hold of the skirt of him that is a Jew, saying, We will
 “ go with you; for we have heard that God is with you.”

They who know not, that in every part of the Word there is an internal sense different from that of the letter, imagine that the Jerusalem mentioned here, and in other places, is the Jerusalem formerly inhabited by the Jews; that these words are spoken in allusion to their future restoration and return to their own land; and that on the arrival of the predicted time all others, who are desirous of being saved, shall take hold of the skirts of the Jews, begging and intreating for permission to accompany them to the city

Jerusalem. But he who knows any thing of the spiritual sense, knows that by the above words is not meant any introduction of the Jews into the land of Canaan, to re-inhabit the Jerusalem there situated ; but that the whole is spoken in reference to the New Jerusalem, or New Church now establishing by the Lord : for in the spiritual sense of the Word, Jews signify, not those of the Jewish nation, or who outwardly are Jews, but all those who acknowledge and love the Lord. The above passage treats of the calling and invitation of the gentiles to the true Christian church ; by *him that is a Jew* is signified every one who is in the good of love to the Lord ; by *the skirt of a Jew* is meant truth derived from that good ; by *taking hold of his skirt, and saying, We will go with you, for we have heard that God is with you*, is signified the desire of knowing truth from the Lord, and obeying his holy Word ; by *ten men out of all languages of the nations*, are meant all of every religion, who are desirous of truth for the sake of truth ; *ten men* signify all, and *the languages of the nations* signify religious persuasions.

Such is the true meaning of Zechariah's prophecy, from which it is easy to see how much they have mistaken the matter, who suppose that the Jews are at last to be converted to the Lord, and introduced into the land of Canaan. They who have so judged of the prophecies, are indeed excusable, because hitherto they have known little or nothing of the spiritual sense of the Word, being ignorant that by earth or land is meant the church, by Jerusalem the church as to doctrine, by Israel they who are of the spiritual church, and by Judah they who are of the church celestial. Hitherto also they knew not, that where the prophets speak of the introduction of the children of Israel into the land of Canaan, we are to understand the introduction of the faithful into heaven, and the church ; which actually took place

when

when the Lord first came into the world, for then all who had lived in the good of charity, and had worshipped God under a human form, being then deceased, were elevated from the lower parts of the spiritual world, and introduced into heaven. These are the persons meant in the prophetical parts of the Word, where so much mention is made of the captivity of the children of Israel and Judah, and their return to their own land, whether they have been educated in the Christian religion, or in a heathen country.

Many are the passages in the literal sense of the Word, which seem to indicate the future restoration of the Jews; and it is not an easy matter for such as have confirmed themselves in that opinion, to exchange their ideas for those of a more spiritual and celestial nature. But did they impartially attend to some other parts of the Word, they would plainly see, that all those passages, which apparently allude to that nation, are to be understood of the real christians whom they as a church represented, while themselves, in consequence of their confirmed wickedness and infidelity, are for ever rejected. Such is the sense of the following passage in the Song of Moses, "Jehovah said, I will hide my face from them; I will see what their end shall be; for they are a very froward nation, children in whom is no faith. I said, I will scatter them into corners; I will make the remembrance of them to cease from among men. For they are a nation void of counsel, neither is there any understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, and their clusters are bitter. Their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence: their foot shall slide in time," Deut. xxxii. 20 to 35. In this passage is contained

a description of the Jewish nation as a church, which abounds with the most direful falses originating in evil.

A similar description of them is given in other parts of the Word, as in Deuteronomy, in Judges, and in the Prophets, particularly Jeremiah, Chap. v. 20 to 31. Chap. vii. 8 to 34. Chap. ix. 1 to 25. Chap. xi. 6 to 17. Chap. xiii. 9 to 27. Chap. xix. 1 to 15. Chap. xxxii. 30 to 35. Chap. xliv. 2 to 24. From all which places it is evident, that they were in heart idolaters, and so far as respected themselves, in diametrical opposition to every essential constituent of a true church. Wherefore it is expressly said, that they were not introduced into the land of Canaan for any righteousness of their's, but on account of the promise made unto their fathers; as in Jeremiah, "Not for thy
"righteousness, or for the uprightness of thine heart dost
"thou go to possess the land; but because of the word
"which Jehovah sware unto thy fathers, Abraham, Isaac,
"and Jacob. Understand therefore, that Jehovah thy God
"giveth thee not this good land to possess it, for thy
"righteousness; for thou art a stiff-necked people. Fur-
"thermore Jehovah said, I have seen this people, and
"behold, it is a stiff-necked people. Let me alone, that I
"may destroy them, and blot out their name from under
"heaven." Deut. ix. 5, 6, 13, 14. They are also called by the Lord "an adulterous generation," Matt. xii. 39. Mark viii. 38. "Full of hypocrisy, iniquity, and un-
"cleanness," Matt. xxiii. 27, 28. And at last he says in plain terms, "Ye are of your father the devil, and the
"lusts of your father ye will do," John viii. 44.

Many more passages to the same purport might be quoted from the Word, were it necessary; but the above are sufficient to shew, that the Jews were not an elected or favourite people, peculiarly approved of by Jehovah, but on the contrary, a wicked and rebellious generation, with whom

whom was forcibly instituted the *resemblance* of a church in externals, in order to point out and represent the real internal and christian church.

To the EDITORS.

GENTLEMEN,

HAVING found much satisfaction in the perusal of your New Magazine, and believing your explanation of the passages in scripture, given in your former Numbers, to be consistent with the internal sense of the holy Word, and the invaluable writings of Emanuel Swedenborg; I beg the favour of an explanation of those words in the 12th chapter of the 2nd book of Samuel, the 30th and 31st verses, where (after speaking of David's having fought with Rabbah, and taken it,) it is said, "He took their king's crown from off his head, (the weight whereof was a talent of gold, with the precious stones,) and it was set on David's head: and he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon."

Wishing that your spirited endeavours for the promotion of the New Church may be crowned with success,

I remain, Gentlemen,

Salisbury,

Your constant reader,

Aug. 22, 1790.

A MEMBER of the NEW CHURCH.

* * * * *

ANSWER.

IN order to understand the internal sense of the above passage, it is necessary to remark, that David represents the

Lord; the Ammonites, those who falsify the truths of the Word; and the city in which they dwelt, doctrine formed from it's literal sense, without any respect to the genuine truths of it's internal sense. By *David's taking possession of the city Rabbah*, is therefore understood the right interpretation of those passages of the Word which are written according to appearances; by which means genuine doctrine is restored to the church, and the true sense of scripture preserved from the violation of those, who ground all their reasonings upon the mere appearances of the letter. By *taking the king's crown from off his head, and setting it on the head of David*, is signified, that all the goods and truths of the literal sense of the Word, which before seemed to countenance the false doctrines of the Old Church, are now clearly and plainly perceived, by the light of the New Church, to make nothing in favour of their erroneous interpretations, but wholly to center in the Lord alone, represented by David, from whom they proceeded, and to whom they again return. *The weight of the crown being a talent of gold, with the precious stones*, signifies that the literal sense of the Word, which those represented by the Ammonites falsify, contains pure celestial good, from which are derived all spiritual truths. A talent of gold signifies celestial good, and precious stones denote spiritual truths, both manifest in the literal sense of the Word. By *bringing forth the spoil of the city in great abundance*, is signified the vastation of those, who being in possession of the Word, had confirmed themselves in evils and falses, by a misapplication and perversion of it's sacred contents. By *bringing forth the people that were in the city, and putting them under saws, and under harrows of iron, and under axes of iron, and making them pass through the brick-kiln*, is signified the destruction and damnation of those who falsify the Word, and thereby confirm themselves in evils of life and falses of doctrine.

doctrine. The punishment inflicted upon them being with instruments of iron, denotes that they were principled more especially in falses; for iron in the Word signifies truth, but in the opposite sense, as here, it signifies falsehood. And as every evil carries with it it's own punishment, so does every false; wherefore our Lord, speaking to Peter, says, "All they that take the sword, shall perish by the sword," Matt. xxvi. 52. The brick-kiln signifies self-derived intelligence, which is the parent of all false doctrines: it is for this reason that the people were likewise made to pass through the brick-kiln. By *doing so to all the cities of the children of Ammon*, is signified the utter destruction of every heresy originating in the literal sense of the Word falsified. And as this is necessary to be done, in order that the New Church may be fully established, therefore at the conclusion of the above passage, the following words are immediately added, *So David and all the people returned to Jerusalem.*

To the EDITORS.

GENTLEMEN,

Rochdale, July 1790.

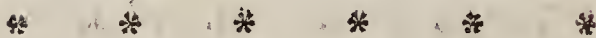
PROCEED as you have begun; your work is a God-like one, and of it may truly be predicated a power of turning men from darkness to light, and from the power of Satan unto God.

Be pleased in your next Magazine to shew me in what sense we are said to be redeemed by the blood of Christ. Also, the reason and necessity of Christ suffering the Jews to do unto him what they had done unto the Word:—and why the Prophets were to be treated after the same manner, because they represented the Lord with respect to the Word, &c.

Your great admirer, and attentive reader,

J. HOLT.

ANSWER.



A N S W E R.

REDEMPTION by the *blood of Christ* means redemption by *divine truth* proceeding from the Lord ; for as his flesh is divine good, so his blood is divine truth. The reason why *blood* is mentioned, and not *divine truth*, is because *blood* is a natural corresponding expression, calculated to excite in the mind an idea of the Lord as a *Man*, and not as an universally extended principle, which some are apt to imagine *divine truth* to be.

We have already shewn, in page 219 of this Magazine, No. 5, that redemption was not effected by any shedding of blood, by way of atonement or vicarious sacrifice ; and that such an idea, hastily taken from the mere letter of scripture, and confirmed, without any regard to it's internal sense, is no less than a falsification of the divine truths of the holy Word. We refer our readers, therefore, to what has been already said on the subject, and to what is intended to be still further advanced in the future Numbers of this Work.

In answer to the second question of our correspondent, demanding the reason and necessity of Christ suffering the Jews to do unto him what they had done unto the Word, and why the Prophets were to be treated after the same manner, because they represented the Lord with respect to the Word, &c. we have to observe, that it was for this great reason, viz. to convince the Jews, as well as Christians, *that the Lord is himself the Word, and that every divine truth of the Word is actually in a human form.* Moreover, it was further intended thereby to point out to the Jews, in a visible, sensible, and external manner, their own wretched and deplorable state as a church ; and that the holy things of the Word were by them violated and rejected,

rejected, just as the Lord himself and the prophets were. For external, sensual men; such as the Jews were, cannot be brought to understand any thing of an interior nature, not even their own states, without having them visibly represented before them in some outward appearance.

To the EDITORS.

GENTLEMEN,

I Read with pleasure your New Magazine, and hope it will meet with all the encouragement it deserves.

It brings good materials for the edification of a church founded in prophecy; and which is just making her appearance;—but will one day be the church of churches;—the best and the last spoken of in scripture.

Some scout it, in the sense you are contending for it; but you have it on paper, stamped with the highest authority, and with heaven's great and privy seal to it. Go on, and prosper. I am persuaded, posterity will approve your sayings.


The following solicits a place in the scientific department of your work. It carries, I think, it's own evidence; and will no more degrade your Magazine, than the dreams of the two Josephs degrade the Old and the New Testaments.

Your's,

AMICUS.

The DREAM of ATTICUS.

In a Letter from ATTICUS to MARCUS the Son of Cicero.

[ Atticus was a person of the finest taste, the best acquaintance, and the truest generosity, of any man ever in his times. He always kept himself clear of every party, in that age of quarrels and confusion: was well with the chiefs on both sides; and equally ready to succour his friends, when distressed, on either. He died in his 77th year, and 721st of Rome. His picture-gallery

is spoken of in the epistles of Cicero, who is said to have loved him as well as his own brother Quinctius, who married Atticus's sister. Nepos speaks of his great elegance of taste, and sets his generosity in a charming light, p. 277, &c. Ed. Græv.

Marcus Cicero, to whom his father addresses his excellent Treatise de Officiis, was one of the consuls in the year 723, when Augustus became master of the world by the victory of Actium; and had the good luck to be the person to whom, of course, the victor sent his orders to destroy all the statues, and other memorials, that had been set up in honour of Marcus Antonius, the murderer of his father, all over Italy.]

The LETTER.

I Do not know any thing, my dear Marcus, which puzzles me more, whenever I think of it, than the nature of dreams. How strangely, and how variously do they affect our minds! Sometimes they lift us up in pleasing flutterings through the air; and sometimes entangle us between waters, that swell around us on every side. Now they lead us over a variety of verdurous lawns, and meadows enamelled with flowers; and then leave us on a sudden, under impending rocks, in some gloomy cavern, solicitous, and unknowing of any way by which we may return. Their most common character is, to be confused and incoherent; and yet, on some occasions, they carry us through a series of actions, much more consistent than most of the Milesian stories which some of our young ladies are so fond of reading. In fine, they sometimes resemble the operations on the mind by a fury from hell; and at others, they are like visions sent from heaven, to encourage us under our misfortunes, or inform us of events that are yet to come.

It was a dream of this last kind that I had, the night after I was with you at Tusculum; which, though partly made up of my own thoughts in the preceding day, seems to me to have also something of divine in it. We had been talking so much of your dear father, and his last departure from
that

that place, that after I had left you, I felt a gloominess upon my mind, which grew more and more oppressive all the way, as they were driving me towards Nomentum.* Soon after I had arrived at my villa, I took a walk into the gardens, in hopes of diverting some of the melancholy that lay so heavy upon my thoughts; but they had lost all their pleasingness. I thence returned into my house, and went into the gallery, so lately fitted up for my favourite pictures; but they proved as ineffectual. Instead of wandering from one entertaining subject to another, as I at first intended to have done, my attention was soon entirely attached to that grand piece † of the imaginary ‡ future world, by Polygnotus, which you used to admire so much; and among all the different compartments in which I ordered it to be copied, I was most taken by that where Phocus is represented in the shades, recognizing his friend Jasens, from the ring he sees on his finger, of which he himself had made him a present in their life-time. And after contemplating for some time that most excellent expression of the passions in their faces, I could not help bursting into a sudden sigh, and crying out, “Ah, my Cicero! when I come into the other world, surely I shall know you again, without the help of any token!” After a long

* Nepos observes of Atticus, that he was particularly happy in his houses; (*nemo melius habitavit*;) and yet he mentions only three, which were few for a Roman of his distinction, at that time; one in Rome, this inland one near Nomentum; and another near Ardea, on the sea coast.

† There is a very particular account of this picture (which seems to have been one of the noblest works of it's kind that ever was) in Pausanias, p. 866, Ed. Khunii, 1696.

‡ Cicero, and the best philosophers of old, were willing to flatter themselves with the hopes of a happy immortality in heaven, after a life well spent here; but they, and almost every-body else, laughed at the punishments and particular descriptions of Ades, (or the invisible world under-ground,) as given by the poets.

long train of this kind of reveries, and a very short supper, I went to seek that repose, which the time of night, and the uneasiness of my thoughts, made so desirable to me. But I was hardly got well asleep, when methought I was walking pensively in a gloomy grove ; and as I was still indulging my former melancholy in it, on a sudden a pleasing gleam of light shot through the dark recess, and increasing each moment, still more enlightened the place on every side — when lo ! our dear Cicero stood just by me ; but in a form larger than when we used to converse with him, and with an increased air of majesty and happiness on his countenance. Nothing ever gave me so much pleasure, even when he was living, as the sight of him now did. “Where, my dearest friend, cried I, have you been for these three tedious years* that we have been seeking for you ? I thought ——— but no ! I see you are living, and ready to receive the embrace I have been so often wishing for.” “I am living, replied he, my Atticus, and in a much truer and nobler life than when we lived on this earth together. Calm your thoughts, and attend well to the things which I have to say ; for they are of the highest importance to you. You know already, my dear Atticus, what my thoughts were in relation both to the former and the latter life, from the frequent conversations we have formerly held on those subjects ; and more particularly still, from the treatise which I addressed and sent to you, the year before my departure, in which they are mentioned as the greatest and noblest consolation for good men in their old age. The strong assertions, you know, of Pythagoras and his followers, and the doctrines of Socrates, the wisest of men, and of his best disciples, Xenophon and Plato, had long since united together to confirm

* Cicero was murdered in the year 710 of Rome ; so that Atticus must have this dream in 713, eight years before his death.

confirm me in those elevated thoughts. I nourished and strengthened them in my own mind, and made them the motives and incitements to my greatest actions: for who, as I used sometimes to say, would take such pains to shine in all the arts of eloquence; to lead philosophy in triumph from other countries into his own; or even to save the state, in any the most perilous crisis; did he not expect to enjoy glory, and the reputation of his good deeds, for a much larger space of time than the narrow and mean boundaries that are set for his life in this lower world? That which I then only imagined, I now find to be most true. I enjoy that great and glorious assembly of deserving heroes; I meet often, and converse happily, with the Brutus's, with the Decii, with the Scipio's, and Lelius's; with that Cato, whom I introduced to speak my own sentiments to you: in a word, with all that have ever saved, or benefited, or adorned our own country; and with all the greatest legislators, and noblest philosophers, not only of Greece, but of all the nations over the face of the whole earth;—and lo! I see a new and greater light approaching, that eclipses all that ever went before him! the great Restorer of all things, and Reviver of the universe! *—But hold! the immense love which I have for you may already, perhaps, have made me utter too much.—Such, in part, as I was saying, were my expectations in this life; but when I stepped from this into the great and unlimited line of life, it is impossible to tell you how great was my surprize, and how great my happiness!—the moment after I had held out my neck to the assassins. How much am I obliged to thee, O Antonius! In that instant, all that I had divined of
happiness

* The heathens, at this very time, (and long before and after,) had expectations of a great Restorer, who was to renew the happiness of mankind; and it was hence that the *Restauratio Temporum*, and *Sæculum Aureum*, (by which they meant the same thing,) is so frequent a compliment to the Roman emperors, on their medals.

happiness before, was lost in the immensity of what I felt. To be freed at once from such a sea of storms and troubles;—to recover the conversation and growing affections of all the worthy friends whom we had lost;—to be received into that most august and most amiable assembly;—to enjoy the presence and favour of that best and greatest Being, from whom they all derive all the excellence which they ever had, or can have; and all which taken together, in comparison of his, is not so much as a drop of water to the ocean!—But I will spare you the recital of farther particulars, of which you cannot possibly have any proper ideas in this world; and which, like too great a flood of light upon the eyes, would overwhelm your mind, instead of enlightening it. Let it suffice to assure you, that in the world of blessings we enjoy much more, and much otherwise, than I am capable of expressing, or you of conceiving. The secrets of heaven are not made for the ears of mortal men; it must be left to the great teacher, Death, to instruct them in these lessons.

“ But of this I am allowed and commissioned to inform you, that our happiness is so great, and so general, that there is only one thing which can give any alloy to it: and that arises from the nature of the thing itself. As the eye of our minds is there enlightened to so high a degree, and the extent of our knowledge so immensely enlarged; we can without difficulty see, and without confusion conceive, every thing that passes in any one of the worlds around us, when we point our attention towards it: for there is an innumerable host of worlds around us, O my Atticus, as you yourself will, in a few years, know and see. It is this which at some painful intervals makes my heart even still bleed for thee, O my distressed and enslaved country! It is this which sometimes gives me pain, even in the midst of all my happiness, when I look down and see any
of

of my friends mourning and lamenting for what they, by the greatest mistake imaginable, in a melancholy tone call "my loss." I conjure you, therefore, my Atticus, and by you all our relations and friends, to spare me these inquietudes,—these interruptions of my happiness, from your immoderate and groundless complaints and grief. Suffer me, I beseech you, to enjoy my full portion of bliss, unmixed and uninterrupted. The sorrows which you have too long and too frequently indulged, and particularly that of yesterday, moved me with a feeling so strange, and so improper for those entrancing abodes, that it obliged me to beg a permission even of quitting the place of happiness for a space of time, which though only as a point there, is much too long to be absent from it, in order to intreat you, and my other friends, to spare both yourselves and me. I return to it with the breaking morn; and shall soon meet you again, on your journey thither. In the mean time, think not of my absence from you, without thinking at the same time of the immense happiness I enjoy; and cease ever to fling any clouds over it, by your unreasonable concern for me."

As he spoke this, he began ascending, and I awaked; but the sweetness of his voice was still sounding in my ear. Surely this,—this surely must have been something more than a dream merely human! I feel a new turn of mind, and a new cast of thoughts, from the divine vision. It has given me much relief; and I hope, my Marcus, that you and our other friends will partake (at least in some measure) of the great use and comfort it has afforded to me.

DESCRIPTION of the HUMAN TONGUE; with some extraordinary ANECDOTES relative to SPEECH.

THE tongue has for it's basis that forked bone, called the *os gutturis*. It consists of various muscles intewoven

interwoven together, that it may be fit for various kinds of motion. To these are added very many small branches of nerves, which pass through the middle of it to the outside, and being gathered into little bundles, constitute those papillæ, which make it's surface rough and uneven. Besides these, there appear also on the surface of the tongue, certain pointed fibres, not unlike the ends of birds' claws, inclining toward the basis of it, with which are interspersed innumerable salival glands. And all these are, in their several ways, subservient to the sense of *tasting*.

It has been generally supposed, that the tongue is essentially necessary to the formation of speech. But as sure as we have been of this, it is an entire mistake. A child in Essex, some years ago, had her tongue entirely cut out, by reason of an incurable canker. She was then three years old. Twenty years after, it was reported, that she was able to speak. To be satisfied hereof, Mr. Benjamin Bodington, Turkey-merchant, of Ipswich, with two other gentlemen, went to Wickham-Market, where the young woman then lived, whose case they thus describe.

“ We have this day been at Wickham-Market, to satisfy ourselves concerning Margaret Cutting. We examined her mouth with the greatest exactness, but found no part of the tongue remaining; nor was there any uvula. The passage down the throat is a circular open hole, large enough to admit a small nutmeg.

“ Notwithstanding this, she swallowed both solids and fluids as well as we could do, and in the same manner. Yea, and she talked as fluently as other persons do. She pronounced letters and syllables very articulately, even those which seem necessarily to require the help of the tongue, as d, l, t, w. She read to us in a book distinctly; she sings very prettily; nay, and she distinguishes tastes, and can tell the least difference either in taste or smell.”

But

But is it possible to teach any one to speak, who has been deaf and dumb from his birth? It is. Dr. Wallis taught such an one to speak, Mr. Daniel Whaley, of Northampton. He was present before the Royal Society, May 21, 1662, and did there pronounce, distinctly enough, such words as the company proposed to him: indeed not altogether with the usual tone, yet so as easily to be understood. In a year, which was the time he stayed with Dr. Wallis, he read over great part of the English bible, and learned to express himself intelligibly in common affairs, to understand letters written to him, and to answer them. And in the presence of many foreigners, he has not only read English and Latin to them, but has pronounced the most difficult words in their languages, which they could propose to him.

The doctor has since done the same for Mr. Alexander Popham, a gentleman of a fair estate.

But we have an instance of dumbness cured in a shorter time. Henry Axford, son of Henry Axford, in the Devizes, at twenty-eight years of age, perceived an hoarseness, and in about six days became quite speechless; not only unable to speak articulately, but to utter the least sound with his tongue. His cold went off, but he remained absolutely speechless; and the advice of all the neighbouring physicians did not help him.

He continued totally dumb for four years, till in July, 1741, being at Stoke, in returning homeward at night, he fell from his horse, and was taken up and put to bed in an house upon the road. He soon fell asleep, and dreamed he was fallen into a vessel of boiling wort. Struggling with all his might to call for help, he actually did call aloud, and recovered the use of his tongue from that moment, as perfectly as ever he had it in his life.

Perhaps, therefore, there is truth in that ancient story, concerning the son of king Croesus: namely, having been

dumb from his birth, he had never spoke at all, till in the battle; seeing a man ready to kill his father, his tongue was loosed, and he cried out aloud, "Soldier, spare the king!"

REVIEW OF BOOKS.

Sermons on various Subjects. By the Rev. John Clowes, of Manchester. Octavo, 2s. 6d.

MOST of the sermons in this volume are now reprinted in a second edition. We can most cordially recommend these sermons to the perusal of the serious and enlightened christian; to every one who rises superior to the contention about opinions, and the observance of lifeless forms. These discourses are written in a spirit of calm piety; they display much solid judgment, conclusive reasoning, and just taste; they open the internal sense of scripture, and are well calculated to advance the divine life in the soul. The views they open are oftentimes ingenious and new; but they are such as accord with the word of truth, recommend themselves to the thinking mind, and are highly interesting to the sensible heart. Few, it is to be hoped, can read this volume, without being wiser and better men.

A. A.

REFLECTIONS on the SIZE of our GLOBE.

IT is not as easy as we imagine to be certain of the size of our earth. There is indeed but one longitude, yet there are two latitudes, north and south. Both begin at the equator: the one extends towards the north, and the other towards the south, as far as the poles, either arctic or antarctic. But no one has yet been able to go as far as either

pole, because the mountains of ice in Groenland, and in the northern seas, have always obstructed the passage. However, thanks to the geometricians, we at present know nearly the size of our globe; and, according to the most exact calculations, the surface of the earth is nine millions, two hundred thousand, and eighty eight square leagues. The water takes up two thirds of that space; so that what remains for terra firma is reduced to three millions and ninety six thousand square leagues. It has been calculated, that there may be, at least, three thousand millions of men upon the earth; but, perhaps in reality, there are not more than one thousand and fourscore millions; of which there are, in Asia, 650 millions; in Africa, 150 millions; in America, 150 millions; in Europe, 130 millions. If, then, we suppose the earth is inhabited by one thousand millions of men, or thereabouts, and that thirty three years make a generation, it follows, that, in that space of time, there die one thousand millions. Thus, the number who die on earth amounts to;

Each year,	30,000,000
Each day,	82,000
Each hour,	3,400
Each minute,	60
Each second,	1

This calculation must necessarily strike us. If the mortality is so great every year, and even every hour, is it not probable that he who reflects on it may himself be one of those which swell the list of the dead? It is at least certain that it ought to lead us often to serious reflections. Now, at this moment, one of our fellow creatures is going out of the world; and, before this hour be passed, more than three thousand souls will have entered into eternity. What a motive for thinking often and seriously upon death! Prodigiously great as the earth appears, it's greatness vanishes

at once, when we come to compare this globe to the other worlds which roll over our heads. The earth is then, in comparifon of the whole univerfe, what a grain of fand is to the higheft mountain.

But, how does this thought exalt thee in our eyes! How inexpressible and infinite does thy greatness appear, O thou Creator of heaven and earth! The world, and all it's inhabitants, are before thee as a drop in the ocean, or as the light atoms which float in the air. And what am I, amongst these thousand millions of inhabitants of the earth? What am I before thee! thou immense, infinite, and eternal Being!

DESCRIPTION of the famous SALT MINES at
WILLISKA, in POLAND.

[Concluded from p. 183.]

THEY have many public lights in this place continually burning for the general use, and the blaze of those reflected from every part of the mine, gives a more glittering prospect than any thing above ground can possibly exhibit. Were this the whole beauty of the spot, it were sufficient to attract our wonder; but this is but a small part. The salt (though generally clear and bright as crystal) is in some parts tinged with all the colours of precious stones, as blue, yellow, purple, and green; there are numerous columns wholly composed of these kinds, and they look like masses of rubies, emeralds, amethysts, and sapphires, darting a radiance which the eye can hardly bear, and which has given many people occasion to compare it to the supposed magnificence of heaven.

Besides the variety of forms of these vaults, tables, arches, and columns, which are formed as they dig out the salt for
the

the purpose of keeping up the roof, there is a vast variety of others, grotesque and finely figured, the work of nature, and these are generally of the purest and brightest salt.

The roofs of the arches are in many places full of salt, hanging pendant from the top in the form of icicles, and having all the hues and colours of the rainbow; the walks are covered with various congelations of the same kind, and the very floors, when not too much trodden and battered, are covered with globules of the same sort of beautiful materials.

In various parts of this spacious plain stand the huts of the miners and families, some standing single, and others in clusters like villages. They have very little communication with the world above ground, and many hundreds of people are born, and live all their lives here.

Through the midst of this plain lies the great road to the mouth of the mine. This road is always filled with carriages loaded with masses of salt out of the farther part of the mine, and carrying them to the place where the rope belonging to the wheel receives them. The drivers of these carriages are all merry and singing, and the salt looks like a load of gems. The horses kept here are a very great number, and when once let down, they never see the daylight again; but some of the men take frequent occasions of going up and breathing the fresh air. The instruments principally used by the miners are pick-axes, hammers, and chissels: with these they dig out the salt in forms of huge cylinders, each of many hundred weight. This is found the most convenient method of getting them out of the mine, and as soon as got above ground, they are broken into smaller pieces, and sent to the mills, where they are ground to powder. The finest sort of the salt is frequently cut into toys, and often passes for real crystal. This hard kind makes a great part of the floor of the mine, and what is
most

most surprising of all in the whole place is, that there runs constantly over this, and through a large part of the mine, a spring of fresh water, sufficient to supply the inhabitants and their horses, so that they need not have any from above ground. The horses usually grow blind after they have been some little time in the mine, but they do as well for service afterwards as before. After admiring the wonders of this amazing place, it is no very comfortable remembrance to the stranger, that he is to go back again through the same dismal way he came, and indeed the journey is not much better than the prospect; the only means of getting up is by the rope, and little more ceremony is used in the journey than in the drawing up of a piece of salt.



The following definition of a Church of England-man, by a late eminent character, we submit to the inspection of our readers, as a literary curiosity, without making any comment upon it.

DEFINITION of a CHURCH OF ENGLAND-MAN.

By the late Dr. JOHN JEBB.

THE Church of England-man is a sectarist, partly *papist*, partly *protestant*. He is a *protestant*, because he asserts the sufficiency of the scriptures. He is a *papist*, because he, in the same breath, requires assent to certain additions of those scriptures. He is a *protestant*, because he has separated from the church of Rome upon the plea of the right of private judgment. He is a *papist*, because he refuses the same liberty of separation to his brethren. He is a *protestant*, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a *papist*, because, when opportunity offers, he always shews himself a persecutor in his turn. The Church of England-man is also a *papist*.

papist, because in the liturgy is found the Athanasian Creed. He is a *protestant*, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a *papist*, because he *subscribes* the 39 articles; and he is a *protestant*, because he does not *believe* them.

To the EDITORS.

GENTLEMEN,

BY inserting in your Magazine the following view of Solomon's temple, which is taken from a book containing a full and particular description of that noble edifice, you will oblige

A CONSTANT READER.

THE inward part of the temple, the ceiling, floor, and walls were covered round about with thick and massy gold; the outward part was built of the finest and whitest marble. When the travellers to Jerusalem beheld the temple at a distance, it seemed to be a great, clear, and white mountain of snow: but the sun shining with it's beams upon the top of the temple, which was overlaid with fine polished golden plates, it appeared as if a vast number of burning lamps, and flames of fire, broke out of this white mountain of snow.

NATURAL HISTORY of the HARE.

THIS weak and defenceless creature is the most persecuted of animals. But to compensate it's danger, it is remarkably timid and cautious, which makes it perpetually attentive to every alarm. That it may be apprized of distant danger, so as to effect a timely escape, nature has provided

provided it with such long ears, as convey sounds almost like speaking trumpets. And to enable it still more to perceive it's danger, the eyes are so prominent as to be capable of discerning objects almost behind them. It is so watchful as to sleep with the eyes open. And as it depends on flight for it's safety, the muscles are strong, and without fat ; so that the animal has no superfluous burthen to impede it's fleetness, which still to increase, nature has provided it with long legs.

To the EDITORS.

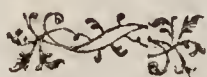
GENTLEMEN,

IF the inclosed lines meet your approbation to lay before the public, you will please to insert them in your much-esteemed Magazine. Though they cannot add to so truly good a character, yet they may shew that the writings of EMANUEL SWEDENBORG are sincerely esteemed by

T. C.

Written under the PORTRAIT of EMANUEL SWEDENBORG.

TO raise my soul, by contemplation's aid,
 Thy portrait, Swedenborg, is here display'd,
 Like a fair casket, which a gem enshrin'd,
 Thy nat'ral form inclos'd a heavenly mind.
 Angelic converse oft thy spirit knew,
 And found celestial wisdom good and true.
 Thy deep Arcana have this fact explor'd,
 That Great Jehovah is our Only Lord :
 That man, to know and worship God aright,
 Must faith with charity and works unite ;
 Must love his neighbour, and adore his God,
 And only hope salvation through the Lord.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For OCTOBER, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom the Communications of ingenious Persons (POST-PAID) will be received, and immediately transmitted to the Editors. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Booksellers, Stationers, and Newscarrers, in Town and Country.

[PRICE ONLY SIXPENCE.]

TO CORRESPONDENTS.

IT is our Intention to insert, in the next Number, some Anecdotes of Baron Swedenborg, respecting the Publication of his *Arcana Cœlestia* in the Year 1750, which are not generally known, and which we have lately been favoured with by one who personally knew him. The character of that great Man is already sufficiently established; but the very extraordinary Particulars, which will appear in our next, cannot fail to place him in the most amiable Point of View, as a Person of uncommon Generosity and Nobleness of Spirit.

We have to acknowledge the Receipt of a Letter from *J. W. Salmon*, to whom we consider ourselves highly obliged for the favourable Opinion he has been pleased to express of the present Undertaking. His useful Remarks shall certainly appear in our next Number.

The Remarks in Favour of a certain Species of Animal Magnetism, communicated by *A Constant Reader*, are also intended for Insertion.

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To the EDITORS.

GENTLEMEN,

FIRST *hear or read, and then judge*, is one of those maxims of prudence, which every wise man will have in sight; but it is often overlooked. Men decide with confidence, on what they do not understand. Bold decision will pass with many as undoubted proof; and it is easy to slander what we wish to suppress. I was led into these remarks by the conduct of the Reviewer in the Gentleman's Magazine for August, 1790, p. 728, in examining a work, entitled, "Considerations on the expediency of revising the Liturgy and Articles of the Church of England, by a Consistent Professor."—[Who is well known to be the Bishop of Landaff, and Regius Professor of Divinity at Cambridge. His lordship has exerted himself in support of the *hints* of the Duke of Grafton.] This Re-

viewer seems to lament the universal toleration of this day. I would inform him, that toleration is not a favour, but a right, the inalienable right of every man: for if I do not worship God according to my conscience, I do not worship him at all. I may be compelled to conform; I may be forced to play the hypocrite; I may be bribed or threatened into any outward conduct; but the power of man proceeds no further.

This Reviewer observes, “ Even in England are there
 “ not places of public worship open for the inculcating
 “ every doctrine, from those of the Church of England,
 “ to those of the New Jerusalem? And it will be well if
 “ the latter are not likely to produce a worse effect on the
 “ national character, than those of the former, be the
 “ Athanasian Creed, with all its damnatory clauses, ever
 “ so tenaciously enforced.” More weakness, and more folly, were never combined, than in these few words; and are such the men who are to direct the taste, and to inform the judgment of others? Can these teach others, when themselves want so much to be taught, and yet may be too self-conceited to learn? It is an easy matter to alarm the fears, and awaken the suspicions of men; but it is not so easy to convince their judgment, or to divert the evidence of truth. I challenge this Reviewer on the *ground* which he has chosen. I meet him on the effects which are produced, and are likely to be produced by the New Jerusalem doctrines. I am not a member of the Society at East-Cheap; but I have read most of the writings of Emanuel Swedenborg, and observed the lives of many who receive them, and can assure this good man that he may allay his fears. What mischief is to be apprehended from love to God our Saviour, and charity to man universally prevailing, instead of dead forms, and contentious opinions? When divine love softens the heart, and purifies the affections; when men live in this world, as daily fitting for a better;

better ; we shall see the blessed fruits of this in every department of life : men will be better subjects, and better citizens ; they will be more loyal to their king, and more faithful to each other. They will be more temperate in themselves, and more industrious in their business ; thus they will be more able and willing to pay the necessary taxes. Domestic life will not be a scene of open violence, or smothered hatred ; but the husband will love his wife with pure and increasing affection, and she will look up to his understanding with new delights ; thus will they form one, not merely in a legal name, but in a divine reality of blessing and being blessed. The same genial warmth, the same mild influence, will descend to children and servants in their various degrees. Christian families may then be families of harmony, love, and peace, rejoicing in each other's good, and endeavouring to advance each other's happiness. A man may embrace the purest truths ; but while he lives in pride, envy, hatred, malice, vanity, self-conceit, and self-estimation ; in impurity, disorder, and sensuality ; yet he is no real member of the New Jerusalem Church. It is founded in the deepest humility, and the purest love. What harm then can possibly come from these, when a man esteems himself lower than his bitterest enemy would place him, and when he is disposed to do good to every creature living ? These are the *bad* effects of the New Jerusalem doctrines. There are some, there are many, who may suffer by them as they universally spread. The members of this Church will avoid all excess of every kind. Temperance in body, and composure in mind, are no ways favourable to the physician's gain. The men who are meek and humble, who can forgive much, and endure more, are not likely to be contentious, and to plunge themselves and others in the endless mazes, and the bitter spirits of law suits. Public amusements are proper ; but
when

when men find their happiness increasing at home, their families become their little heaven ; they will find no time and no inclination for the gay profusion, and thoughtless merriment, of a life of pleasure. Our persons and property will be more secure, our prisons less crowded, our executions less frequent. These are some of the effects of the New Jerusalem doctrines, which I hope will soon be seen and felt.

I am, Gentlemen,

Sept. 29, 1790.

A FRIEND to TOLERATION.

A Series of LETTERS *to the* REV. DR. PRIESTLEY.

LETTER II.

REVEREND SIR,

I Must request you to suspend your judgment, until you have heard the whole of the evidence. Truth is of such importance, that it demands every candid investigation : truth alone can dispel the darkness of ignorance, open and strengthen the powers of the mind, and cherish true religion in the soul.

I now proceed with the evidence of the Fathers. St. Ignatius, the disciple of St. John, says, “ I glorify Jesus Christ, the God who thus hath made us wise.—He is God clothed in flesh.—Consider the times, and expect Him who is above all time ; eternal, invisible, yet for our sakes made visible ; impalpable, impassive, yet for our sakes made subject to sufferings, and in every way undergoing them with patience for our sakes.—There is one physician, carnal and spiritual, created and uncreated ; God in man ;
true

true life in death ; both of Mary and of God ; first made subject to sufferings, and then impassive, Jesus Christ our Lord.”—“ The Word was made flesh ; the incorporeal in a body ; the exempt from sufferings in a body obnoxious to sufferings ; the immortal in a mortal body ; life in corruption.”

This venerable father and martyr tells the church at Rome, that “ our God Jesus Christ, now that he is in the Father, doth the more appear.”

Polycarp says, that “ Jesus Christ suffered for us, that we might live in him ; let us therefore imitate his patience, and if we suffer for his name, let us glorify him.” When this good bishop was urged by the Roman Proconsul to deny Christ, and thus save his own life, he returned this memorable answer : “ Eighty and six years have I now served Christ, and he hath never done me the least injury ; how then shall I blaspheme my King, my Saviour ?”

Athenagoras, the christian philosopher at Athens, says, “ By the Son of God, and through him, were all things made, the Father and the Son being one ; the Son being in the Father, and the Father in the Son, in the unity and power of the Spirit.”

Justin Martyr says, that “ He is both Christ and the adorable God,” p. 355.

Ignatius says of Christ, that “ being invisible, he took manhood upon him, and became visible ; being incomprehensible, he became comprehensible ; being exempt from sufferings, he became obnoxious to them ; and being the Word, he became Man.”—“ The Word of the Father, and the Spirit of God, being united to the old substance of Adam’s vessel, forms a living and perfect man ; taking on him the perfection of the paternal character, to the end that as we all die in the animal breath, which we derive
from

from Adam, so we shall all be made alive by the spiritual life."

Clemens Alexandrinus. says, "Now has appeared to men this Word, who alone is both God and Man, the cause of all good to us, by whom being instructed to live well, we are conducted to eternal life." Exhortation to the Gentiles.

"The Lord himself it was who spake by Isaiah, Elijah, and the Prophets; but if ye will not believe them, the Lord himself shall speak to you, who being in the form of God, thought it not robbery to be equal with God; but the tenderly merciful God, desirous of man's salvation, made himself of no reputation." Ibid.

"O man, believe on Him, who is Man and God; put your trust in Him who liveth, the God of your worship, and who was dead." Ibid.

On Gen. xxxii. 19, he says, that God refused to tell his name, for "he reserved his new name for a new and an infant people; and the Lord God was then nameless, not having yet been made a man." *Pædagogus*, b. i. c. 7.

On quoting Isaiah ix. 6, "Unto us a child," &c. he exclaims, "O the great God! O the perfect Child! the Son in the Father, and the Father in the Son." b. i. c. 5.

He makes this solemn address, "We will implore the Word, be merciful to thy children, O *Pædagogus*, O guiding Father, O Lord, the Son and Father both one."

Clemens also calls Christ by several appellations; among others he says, "Gather together thy simple children, O King of saints, and Shepherd of rational sheep, that being a choir of peace, the children of Christ, a temperate people, we may with simplicity sing to him who is alike the mighty Child, who is alike the God of peace."

Thus conclude the Fathers of the second century; and is it not clear, whatever other notions they held, that they

did

did firmly believe the Divinity of the Christian Lord and Redeemer? This belief enabled them to rise superior to the allurements of the world, to confess their faith before a gainsaying people, and to meet death itself with firmness and courage. But I will not attempt to deny that the man of sin began already to work: some might be departing from the simplicity of the gospel, and others were blending the foul stream of their own opinions, with the pure water of life. The light of the day yet shone, although the evening was approaching.

I am, Reverend Sir, your's,

Sept. 29, 1790.

CLERICUS.

The TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

THE following sheets will bring strange things to the ears of those who are altogether unaccustomed to consider deeply, and think seriously of these things; and probably will be hastily rejected and condemned. But the wise will lay these things to heart, and examine whether they are so, and not rashly condemn: they will not judge according to outward appearances, and bare outward literal expressions of scripture; but, having the spirit of God, will turn inward, sit at wisdom's feet, and, by hearkening to her voice, will discern the hidden things of God.

My only inducement to cast this my mite into the treasury, is, an heart-felt concern to see so many of my brethren, who are earnestly desiring the bread of life, and to return to their Father's house, as the lame turned out of the way, and kept in fear, bondage, and hunger, by error and false teaching.

This important subject would have been treated more largely, but for want of leisure ; and although some places may seem dark at first, yet I doubt not but the whole, taken together, will appear quite clear to the truly spiritual discerners ; and am inclined to hope it will be an incitement to some, who are favoured with light and ability, to treat this more at large, and with greater plainness, in a true spirit of christian love to their brethren, and oppose the destructive torrent of error and falsity. And surely no christian man, who has the smallest measure of divine light, if he would exercise it, could receive such falsities, absurdities, and contradictions, which are almost every where heard for truths.

Who does not see that both the pulpit and the press are much employed by these who call themselves gospel preachers, in strife, contention, opposition, and clamorous controversy ? and this to defend some points of their different doctrines, opposite to each other, and both equally false in themselves ; yet pillars to their tottering systems ? Thus scattering among the people, whom they have deceived, fire-brands, darkness, and death. These things, being duly attended to, must serve to illustrate and confirm what followeth ; but as wisdom doth not consist in a multitude of words, but inwardly to hearken, and outwardly obey, this jarring and contention among men professing themselves divines, or ministers of Christ, is a clear and undeniable proof that they are in the dark, and ignorant of the mystery of divine things ; not in the light of the truth, for if they were truly enlightened, and by a new birth natives of the divine spiritual kingdom of light, their interior eyes would be formed by this light, which is unity and harmony itself, and can produce nothing but concord, union, and love. But man is taught that God consists of three distinct separate persons, from which the imagination immediately formeth
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in itself three different images for itself, and setteth them up in it's own temple for it's gods, ascribing to each certain inclinations and properties, agreeable to it's own complexion and the rules of the school. Hence ariseth that multiplicity of dark and false conceptions concerning the one true God; and consequently, the great variety of sects and parties in religion.

But when the heaven-born meek soul would think with reverence on the Triunity of the Deity, let him diligently guard against the idea of Three, or making any division; but consider him as a Divine Man, whose Soul is the Father, whose Body is the Son, and whose proceeding Operation is the Holy Spirit. This being duly considered and rightly understood, will greatly elucidate and confirm what is herein affirmed, that Christ Jesus is the one Lord Jehovah, in whom is the mystery called the Trinity, and may terminate all controversy thereon.

When these truths are attended to, they will clearly shew the use and design of all the sacrifices and ablutions ordained of old; they were not, as we have been often taught, Types of that great Sacrifice which was afterwards to be made by God the Son, to atone and appease the wrath of the Father: far otherwise; it was to shew man that his beastly nature must be put to death, must be sacrificed; that he must put off all that pollution of this outward life which stands in selfish and earthly desires: for in the same proportion as the old man dieth, the new man liveth.

[*To be continued.*]

The ORIGIN of ANGELS and DEVILS.

[Continued from p. 209.]

HE who is instructed in the nature of divine order, may know, that man was created for this end,

namely, that he may become an angel, for in him is the ultimate of order, wherein all that appertains to heavenly and angelic wisdom may be formed, renewed, and multiplied. Divine order never subsists in what is intermediate, or forms any thing there without what is ultimate; but in order to it's being in it's fulness and perfection, it must proceed to it's ultimate or limit: then, when it has attained thereto, it has the power of forming, and also, by virtue of things mediate therein repositied, of renewing and producing itself afresh, which is effected by means of procreation: wherefore in the ultimates is the seminary of heaven. This also is understood by what is said of man and of his creation, in the first chapter of Genesis, verse 26, 27, 28: "*God said, let us make man in our image, according to our likeness: and God created man in his image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply yourselves;*" to create in the image and likeness of God, is to reposit in man all things of divine order from first to last, and thus as to the interiors of his mind to make him an angel.

The reason why the Lord rose again, not only as to his spirit, but also as to his body, is, because, when in the world, he glorified his whole humanity, that is, made it divine. For his soul, being derived from the Father, was of itself the essential divinity, and his body became a likeness of the soul, that is, of the Father, and thus it was also made divine. Hence it was, that, differently from all other men, he rose again both as to soul and body. This he also manifested to his disciples, when they took him to be a spirit, by saying, "*Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have,*" Luke xxiv. 36, 37, 38; by which he gave them to understand, that he was man not only as to spirit, but also as to body.

From what has been advanced we may now safely conclude, that all who have been born men from the beginning of creation, and are deceased, are either in heaven or hell. This follows, *first*, from what has been said and shewn in the preceding Numbers, namely, that heaven and hell are from mankind. *Secondly*, from this consideration, that every man, after his departure from this world, continues to live to eternity. *Thirdly*, that thus all who were ever born men since the creation of the world, and are deceased, are either in heaven or hell. *Fourthly*, that whereas all who shall hereafter be born, will also go into the spiritual world, that world is of such an extent and nature, that the natural world, wherein men dwell on the earths, cannot be compared therewith. But in order that these positions may be more distinctly perceived, and made evident, I shall here unfold and describe them one by one.

That all who have been born men since the beginning of creation, and are deceased, are either in heaven or hell, *follows from what has been proved, namely, that heaven and hell are from mankind*, appears without explication. It has been the prevailing belief heretofore, that men will not go to heaven or hell before the day of the Last Judgment, when the soul will return to it's body, and so enter into the enjoyment of such things as are supposed to be proper to the body. Into this belief the simple have been led, by those who professed wisdom, and have made inquiry concerning the interior state of man; such persons having never thought about the spiritual world, but only about the natural, and consequently having never thought about the spiritual man, have therefore been ignorant that the spiritual man, which is within every one's natural body, is equally in a human form as the natural man; hence it never entered into their mind, that the natural man derives it's human form from the spiritual man within it; although they might see that
the

the spiritual man acts at pleasure in all and every part of the natural man, and that the natural man is altogether incapable of acting of itself: it is the spiritual man that thinks and wills, for this the natural man cannot do of itself, and thought and will are the all in all of the natural man, for the latter is acted upon at the pleasure of the former, and likewise speaks as the former thinks, inasmuch that action is nothing but will, and speech is nothing but thought, for on the removal of will and thought, speech and action instantly cease. Hence it appears, that the spiritual man is the real man, and resides in all and singular parts of the natural man, consequently that it has the same likeness and appearance, for every part or particle of the natural man, which is not acted upon by the spiritual, is lifeless. But the spiritual man cannot appear to the eyes of the natural man, for what is natural cannot see what is spiritual, but what is spiritual can see what is natural; this being according to order, whereas the former is contrary to order, for all influx is from the spiritual into the natural world; so also is sight, for sight is influx; but influx from the natural into the spiritual world is a thing impossible. The spiritual man is what is called the spirit of man, which appears in the spiritual world in a perfect human form, and which lives after death. As the learned have known nothing concerning the spiritual world, and consequently nothing respecting the spirit of man, as was observed above, therefore they have imagined, that man cannot live as a man, until the soul return to the body, and again be endued with it's senses; hence have arisen such vain and silly ideas concerning the resurrection of man, as that the body, although devoured by worms and fish, and totally fallen to dust, is to be collected together again by an act of divine omnipotence, and re-united to the soul; and that this will not take place before the end of the world,

when

when the visible universe is to perish ; besides many more things of a like nature, which exceed all comprehension, and strike the mind at first sight as impossibilities, and contrary to divine order ; hence also the faith of many becomes weak ; for they who think wisely, cannot believe what they do not in some measure comprehend, and there is no such thing as a faith in impossibilities, or in what a man believes to be impossible. From this ground it is, that they, who do not believe in a life after death, draw arguments against it. But that man rises again immediately after death, and that he is then in a perfect human form, may be seen in many articles in the treatise on *Heaven and Hell*. These observations are made, that it may be still farther confirmed, that heaven and hell are from mankind ; whence it follows, that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or hell.

[*To be continued.*] *p. 457.*

*An ESSAY on the COMMUNICATION between the
SOUL and BODY.*

[Continued from p. 259.]

IV. *That from the Sun of the Spiritual World proceed Heat and Light ; and that as the Heat proceeding from it is in it's Essence Love, so the Light proceeding from it is in it's Essence Wisdom.*

THAT divine love is expressed in scripture-language by the word fire, is well known ; nor is it an unusual thing for preachers, in their prayer before the sermon, to pray that the heavenly fire may kindle holy desires and affections in the hearts of their hearers. The reason is, because fire corresponds to love as it's proper emblem, and therefore

therefore is put for it : * Hence it was that God appeared to Moses in the bush under the form of fire, as likewise to the Israelites in Mount Sinai, and also commanded fire to be kept burning continually on the altar, and the lamps to be lighted every evening in the tabernacle, viz. as corresponding emblems of divine love and divine light or wisdom. That from this spiritual fire of love proceeds even sensible heat, appears from it's effects in human nature, especially where the passion of love becomes exalted to any degree of fervent zeal ; nay, the warmth of the blood, which is the vital heat both in man and other animals, is no other than the effect of that love, which is the proper principle of life in both : so likewise the hellish fire is no other than a contrary love of malice, discord, and violence. † Hence it is, according

* That outward material nature does, in all it's parts and productions, answer or correspond to things inward and spiritual, as the ectype to it's prototype, or as face to face in a glass ; many have had some glimmering sight of, and many traces of this knowledge are to be found in the wisdom of the ancients : their mythology was founded in it, but it became lost in fable, and corrupted by the inventions of the poets. This doctrine of correspondences was originally the key to all mysteries, and the mirror of God in nature : it continued longest among the Egyptians, and was that learning in which Moses is said to have been skilled ; their hieroglyphics are the last remains of it ; but the knowledge of these, and of the language, which expresses spiritual things by natural, has now been long lost in the world, and only remains with our author, who is possessed of it. He asserts that the scriptures are chiefly written in this language of correspondences, and has given us large specimens of it in his interpretation of Genesis and Exodus, in his books called *Arcana Cœlestia*, and in his numerous relations of the spiritual worlds.

† The hellish kingdom has also it's corresponding representatives in outward nature, as well as the heavenly, viz. in poisonous and noxious plants and animals, the distemperature of the elements, &c. So likewise in men, who render themselves the subjects of it's malign influxes. This may be pictured to us in the opposite characters and dispositions of a society of christians, animated with the spirit of divine love and philanthropy, and that of an incensed outrageous mob, inflamed with the wrathful fire of revenge and cruelty : here-

according to the doctrine of correspondences, that divine love has it's visible representations to the angels in the spiritual world, under the form of a fiery sun like our's on earth, and that their sensible degree of warmth from it, is in proportion to their receptivity of that love from the God of love. It follows by consequence, that their light from that sun has it's manifestation according to the same law, for love and wisdom are inseparable companions, as essence and form; for the former manifests itself, and produces it's effects through the latter, according to the quality of it's form. Analogous to this in our world, is the heat of the sun in spring-time, when, uniting with the light, it gives vegetation to plants, &c. and so on to fructification. But indeed common language testifies to this truth, as when it is said, that man's heart is warmed by love, and his understanding enlightened by wisdom.* I have often seen that spiritual light, which so far exceeds our natural light, that it may be called brightness itself, as signified to us by that comparison of our Saviour's raiment at his transfiguration, when they became "shining, exceeding white as snow, so "as no fuller on earth can white them." Now, as spiritual light is wisdom, therefore our Lord calls himself
"that

in the properties of the two spiritual worlds manifest themselves in outward nature, in which, as in a theatre or material exhibition, spiritual good and evil are displayed.

* These forms of expression perhaps run through all languages, and with a thousand like instances, afford a proof of the doctrine of correspondences, or the analogy between spiritual and natural things, being, as it were, congenial to the human mind, or rather, by influx from the spiritual world, adapting the signs to the things signified by them: and as this appears by the consent of all languages, so especially among the eastern nations, whose parables, allegories, symbols, and emblematical forms of speech, bear testimony to this truth; and where human art and invention have the farthest departed from this original natural language, in any nation, we there find the greatest ambiguity and uncertainty introduced, and most occasion given for sophistry and equivocation,

“that light which lighteth every man;” and also “the true light;” he being essentially the divine Word, the divine truth, or the divine wisdom. It is commonly supposed that the rational part in man, which is called the light of nature, is from this natural world, whereas it proceeds from the light of the spiritual sun: nor do external objects, rendered visible by the light of the natural sun, convey sight to the soul; but the soul, by its vivifying faculty, discerns them through the corporeal organs of vision: were it contrariwise, physical, not spiritual influx would be established, which is contrary to the truth of our doctrine.

[*To be continued.*]

EXTRACT of a LETTER from a GENTLEMAN at Manchester, to R. HINDMARSH, of London.

I Mentioned in my last some *extraordinary* circumstances, tending to confirm the testimony of Emanuel Swedenborg, which it was my intention to communicate to you. They are as follow.

A gentleman at Dublin,* now a reader of the writings of Emanuel Swedenborg, appeared to himself one night to be in a dying state, and about to leave the body. He was greatly desirous to awake his wife, who was with him in bed, but could not stir a single limb to effect his purpose. He then seemed absolutely to quit the body, and suddenly found himself in the midst of a large plain, which appeared to him very beautiful and glorious. At a distance were seen great multitudes of people, but it was not discerned particularly what they were about. Presently a female figure from amongst the multitude approached him, and accosting him said, “She wondered to see him there, since by reason of his good and holy life she imagined he would have
“ gone

* The name of this gentleman is *Jeshua Pickering*.

“ gone immediately to heaven.” He was surprized, and said, “ Is not this heaven ? ” “ No,” replied she, “ we are here only for a time, and then such as are worthy, are taken up into heaven.” He asked, if they knew when they were to be taken up ? She said, “ No, no more than men on earth know when they are to die.” He asked her, whether she had seen any thing of his child, who had died a few weeks ago ? She said, “ Yes, but it was taken up into heaven immediately.” He then asked whether they were happy there (previous to their being taken up into heaven) ? She replied, “ They were, and could be content to stay there for ever.” After asking many other questions, he at last inquired, whether the Lord ever appeared amongst them ? She said, “ Yes, sometimes, but not often ; he has appeared once since I came here ; but we are told, (says she) that he is about to come down amongst men on earth, and *all the heavens are preparing for his descent.*” When she had spoken these words, she departed, and he returned again into the body.

I had this account from a gentleman of Liverpool, who returned lately from Dublin, and is a particular friend of the above person, and had the relation from his own mouth.

* * *

A second memorable circumstance is this, which I received myself from a lady in this neighbourhood. A few months ago she lost a female child about four or five years old. A surviving daughter, aged about twelve or thirteen, who had been particularly fond of her little sister, frequently expressed her surprize and sorrow to her mother that she could never dream about her sister, or see any thing of her in sleep, as she had imagined she should. One morning however she came down stairs in great joy, and told her mother, that she had seen her sister, and that she never saw her look so beautiful ; she described also every particular of her dress.

But what is most remarkable is this: She said, that the Lord was with her sister, and that the infant held a book in it's hand, which the Lord bid her open and read in. Accordingly she opened, and the Lord read to her the following verse: "For afore the harvest, when the bud is perfect, and the four grape is ripening in the flower; he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches:" and the child immediately afterwards read the verse next to the above, as follows: "They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them." These two verses made such an impression on the surviving sister, that in the morning she repeated them word by word to her mother, though she declared she had never seen or heard them before; nor did either she or her mother know at first where the words were written; but it being impressed on the girl's mind that they were in Isaiah, the mother, after some search, to her great surprize found them to be the 5th and 6th verses of the 18th chapter of Isaiah.

The mother is, I believe, a sincere seeker of the New Jerusalem pearls, and the daughter has ever since been under uncommonly serious impressions.

* * *

A third memorable circumstance is this.—A pious widow, within a few doors of my home, lately began to read the works of Emanuel Swedenborg. The first book she met with was the Treatise on the Sacred Scripture. But what was her surprize, when there appeared before her eyes, in reading, a small globe of bright light, about the size of an human eye, which attended her as she read. It has continued with her ever since, whensoever she opens either the holy Word, or the writings of Emanuel Swedenborg; but

it

It is continually varying as to colour and brilliancy. When it is brightest, she says, she has most comfort and illumination in reading. I had this account from her own mouth.

April 28, 1787.

Your's, &c.

To the EDITORS.

GENTLEMEN,

BY inserting the following letter in your Theological Miscellany, you will oblige

A CONSTANT READER.

PUBLIUS LENTULUS's LETTER *to the* SENATE
of ROME concerning JESUS CHRIST.

[It being the usual custom of the Roman Governors to advertize the Senate and People of such material things as happened in their respective Provinces; in the days of Tiberius Cæsar, the Emperor Publius Lentulus, at that time being President, wrote the following epistle to the Senate concerning Christ.]

“ CONSCRIPT FATHERS,

“ **T**HERE appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us; and of the gentiles is accepted for a prophet of truth; but his own disciples call him the SON OF GOD. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely; with a very reverend countenance, such as the beholders may both love and fear; his hair of the colour of a filberd full ripe, plain to his ears, whence downward it is more orient of colour; somewhat curling and waved about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner

manner of the Nazarites ; his forehead plain and delicate ; his face without spot or wrinkle, beautified with a comely red ; his nose and mouth exactly formed ; his beard thick, the colour of his hair, not of any great length, but forked ; his look innocent ; his eyes gray, clear, and quick. In reproving terrible, in admonishing courteous, in speaking very modest and wise. In proportion of body well shaped. None have seen him laugh, but many have seen him weep. A man for his singular beauty surpassing the children of men."



*An EXAMINATION of the FAITH of the OLD CHURCH,
particularly in Regard to PROPITIATION, REDEMPTION,
and SALVATION.*

[Continued from p. 299.]

2. **T**HE second proposition which comes to be considered, is, *That God the Father is merciful for the sake of his Son.* The usual form of praying by all in the Christian world, both at home and abroad, whenever they engage in any of the solemnities of worship or piety, is this, "O God the Father, have mercy upon us for the sake of thy Son Jesus Christ, who suffered and died to atone for our sins." This mode of supplication, either in express terms, or in words to the same purport, is a consequence of the generally received faith concerning propitiation, or the reconciliation of the Father by the Son. It is also a necessary consequence of the doctrine of justification by faith alone without good works, which is maintained by the church in general ; and as the asserters and defenders of that doctrine separate a life of charity, which consists in good works, from faith, they have acknowledged no other to be saving faith, but that which teaches them, that God the Father sent his Son into the world to be crucified, in order that

that thereby he might be excited to have compassion on the children of men. Hence the above form of supplication, so universally made use of in the present day, is conceived to be the only prayer that can penetrate heaven, and arrive at the throne of God ; and it is supposed to be of sufficient efficacy, if only uttered with some degree of confidence, at the hour of death, even though a man should never have thought of it before. But that such a mode of praying contains within it nothing of the life either of good or truth, is evident from what has already been advanced in the preceding Number of this Magazine, on the subject of propitiation and reconciliation ; and will appear still more manifest from what remains to be said on imputation, intercession, redemption, and salvation.

It is contrary to divine order, and to the scriptures, to approach God the Father immediately, or to pray to him for the sake of the Son ; for it is the Lord alone who ought to be immediately approached, worshipped, and prayed unto. This is plain from the following passages ; “ No man hath
“ seen God at any time ; the only-begotten Son, who is in
“ the bosom of the Father, he hath declared him,” John i.
16. “ Ye have neither heard the Father’s voice, nor seen
“ his shape,” Chap. v. 37. “ Not that any man hath seen
“ the Father, save he which is of God, he hath seen the Fa-
“ ther,” Chap. vi. 46. “ I am the way, and the truth, and
“ the life ; no man cometh unto the Father but by me,”
Chap. xiv. 6. The reason why no one can come to the Father, except in the Lord, is because the Father and he are one ; for thus he teaches in John, “ If ye had known
“ ME, ye would have known my Father also : and from
“ henceforth ye know him, and have seen him. Philip
“ saith unto him, Lord, shew us the Father, and it suf-
“ ficeth us. Jesus saith unto him, Have I been so long
“ time with you, and hast thou not known ME, Philip ?
“ He

“ He that hath seen ME, hath seen the Father. Believeſt thou not, that I am in the Father, and the Father in me ? “ The Father that dwelleth in me, he doeth the works. “ Believe me, that I am in the Father, and the Father in “ me.” John xiv. 7 to 11. “ I and my Father are ONE,” Chap. x. 30. It is moreover plainly declared that the Lord is the God of heaven and earth, in theſe words, “ All power is given unto me in heaven and in earth,” Matt. xxviii. 18. See alſo Chap. xi. 27. John iii. 35. Chap. xvii. 2. Whence it is plain, that he alone ought to be approached and worſhipped.

This doctrine, therefore, is of the utmoſt importance, and merits the ſerious attention of every reader ; for if the Lord himſelf be not immediately approached, man cannot think in conſort with angels, whoſe every thought concerning God is as of a DIVINE MAN ; and it is impoſſible for them to have any other idea of him, for as thought with them is an extension of the mind into heaven, this extension muſt be according to the *form* of heaven, which is the human form, becauſe it is an image and likenefs of him who is the ONLY and ESSENTIAL MAN.

[*To be continued.*]

CONTRAST *between the* AFRICAN *and* CHRISTIAN SOLDIER.

IN the moſt flouriſhing period of the reign of Lewis XIV. two negro youths, the ſons of a prince, being brought to the Court of France, the king appointed a Jeſuit to inſtruct them in letters, and in the Chriſtian religion, and gave to each of them a commiſſion in his guards. The eldeſt, who was remarkable for his candour and ingenuity, made great improvements, more particu-

larly in the doctrines of religion. A brutal officer, upon some dispute, insulted him with a blow. The gallant youth never so much as offered to resent it. A person who was his friend, took an opportunity to talk with him that evening alone upon his behaviour, which he told him was too tame, especially in a soldier. Is there, said the young African, one revelation for soldiers, and another for merchants and gowmsmen? The good father, to whom I owe all my knowledge, has earnestly inculcated forgiveness of injuries to me; assuring me, that a Christian was by no means to retaliate abuses of any kind.

The good father, replied his friend, may fit you for a monastery by his lessons, but never for an army and the rules of a court. In a word, continued he, if you do not call the colonel to an account, you will be branded with the infamy of cowardice, and have your commission taken from you. I would fain, answered the young man, act consistently in every thing; but since you press me with that regard to my honour which you have always shewn, I will wipe off so foul a stain, though I must own I gloried in it before.

Immediately upon this, he desired his friend to go from him, and appoint the aggressor to meet him early in the morning. Accordingly they met, and fought; and the brave youth disarmed his adversary, and forced him to ask his pardon publicly. This done, the next day he threw up his commission, and desired the king's leave to return to his father. At parting, he embraced his brother and his friend with tears in his eyes, saying, "He did not imagine the Christians were such unaccountable people; and that he could not apprehend their faith was of any use to them, if it did not influence the practiser. In my country, we think it no dishonour to act according to the principles of our religion."

The PASSAGE of the TWO THIEVES explained.

WHEN our Lord was crucified, two thieves were also crucified at the same time with him, the one on his right hand, and the other on his left. In Matthew xxvii. 44, and Mark xv. 32, they are both represented as having reviled the Lord; but in Luke xxiii. 39 to 42, it appears that only one railed on him, while the other, in the pure language of penitence, prays to him, and acknowledges him as the Lord of a better kingdom than this world can afford. Some, in order to reconcile the *apparent* contradiction in the above testimony of the Evangelists, have supposed, that the penitent thief at first actually reviled the Lord, as well as the other; and that a conviction of his misconduct was wrought upon him while hanging on the cross: thus they have concluded; that they were both equally revilers at one time, as declared by Matthew and Mark; but that afterwards one of them repented, and rebuked his companion, agreeable to the testimony of Luke. This, they think, satisfactorily accounts for the different relations given by the Evangelists, who, as historians, were at liberty to notice either the former or the latter conduct of the condemned criminals. Allowing this to be the case, which however does not appear from the letter of scripture, we shall proceed to point out a much more important view of the subject, arising from a consideration of it's internal sense; which, while it presents a lesson of useful instruction to every reader, is at the same time calculated to remove every uneasiness from the mind on account of the apparent inconsistency of the inspired penmen.

But first of all it will be proper to explain what is signified by the *two thieves themselves*, who were crucified together with Jesus. By these then we are to understand the *Christian church* (so called) in it's present state, or those who

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profess

profess themselves to be followers of Christ. The thief who was crucified on the *right hand* of Jesus, represents those in the Christian church, who are in charity, or the good of life, and not so much in the truth of doctrine; but the thief on the *left hand* denotes those who maintain faith alone, to the exclusion of charity. Matthew and Mark represent them both as revilers of the Lord, for this reason, viz. because neither those of the Old Church who are in charity, nor those who are in faith separate from charity, actually acknowledge and immediately approach the Lord alone as the only God of heaven and earth; but in consequence of the prevailing doctrine of a Trinity of Divine Persons, worship the Father *for the sake of the Son*, and thus climbing up some other way, in reality become thieves and robbers, agreeable to our Lord's own words in John x. 1. But as every one who is principled in genuine charity, will, on instruction, sooner or later receive the doctrine of the Lord, namely that He alone is Father, Son, and Holy Spirit, in One Divine Person, and as such the sole object of all adoration, therefore the thief on the right hand is represented by Luke as a sincere and self-condemned penitent, who first acknowledges Jesus as an *innocent* (say, a *Divine*) *Man*, and then, addressing him *immediately*, thus prays, "Lord, remember me when thou comest into *thy* kingdom." To whom Jesus answered, when he found that he approached him immediately, acknowledging him as the *sole Lord of the heavenly kingdom*, "To-day shalt thou be with me in paradise." Luke xxiii. 41 to 43. As much as to say, These are the conditions of salvation, and *this is the state* which insures admission into heaven.

In confirmation of what has been just advanced respecting those in the Old Church who are in charity, and yet do not actually acknowledge and immediately approach the Lord alone as the only God of heaven and earth, we shall here

introduce an explanation of that passage of the Revelation, where it is said, that “ John took the little book out of the “ angel’s hand, and ate it up ; and it was in his mouth “ sweet as honey, but in his belly bitter,” Chap. x. 10. The *little book* here means the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, published by Emanuel Swedenborg. John’s *taking the book out of the angel’s hand*, denotes the reception of that doctrine among the good and pious in the Christian church, as a revelation from the Lord out of the angelic heaven. His *eating it up*, signifies their acknowledgment of it. By it’s being *sweet as honey in his mouth*, is signified, that their first reception of that doctrine is grateful and pleasant, arising from an acknowledgment of the Lord as the Saviour and Redeemer of the world. But by it’s *making his belly bitter*, is signified the extreme difficulty and irksomeness of acknowledging him as the Only God of heaven and earth, and that his Humanity is Divine. This grand doctrine is perceived by them as irksome and disagreeable, by reason of the many falsifications of the Word that have been rooted as it were in their minds, in consequence of that first and fundamental of all errors in the Christian church (so called), which (horrible to relate!) imposes on every man, on pain of eternal damnation, a blind and impossible faith in the existence of Three Divine Persons in the Godhead, which is neither more nor less than the actual acknowledgment of Three distinct Gods. Hence arises a numerous race of falses, and among the rest that hydra *faith alone*, which by it’s serpentine subtlety confirms all the rest. This is the true cause of that *bitterness of belly*, spoken of by John, and that internal repugnance which many discover against the doctrine of the Lord, and even against the term *Divine Humanity*.

But to return to the subject of the two thieves, who were crucified with the Lord ; that such is their signification, as stated above, may also appear from this consideration, namely,

namely, that every thing recorded in the Gospels to have been done by the Jews, has reference, in an interior sense, to the Christian church ; for as they rejected the Lord himself, it is natural to expect they would also reject the Christian religion, and all it's followers, whether good or bad, whether of the description of those on the right hand, or of those on the left. Their steady adherence to their own religion, notwithstanding it is founded on the mere outward letter of scripture, which they adulterate and falsify, is represented by their demanding Barabbas to be released instead of Christ ; and yet this Barabbas was a murderer, as well as a promoter of sedition in the city, by whom was signified the Jewish Church in respect to it's destruction of the divine truths of the holy Word.

Similar to this passage of the two thieves on the right and left of Jesus, is that other passage in Matt. xxv. 31 to 46, where it is said, that the sheep shall be set on the King's right hand, and the goats on the left. Here also two descriptions of persons in the Christian church are pointed out, viz. those who are in charity, or the sheep, and those who are in faith alone, or the goats. In both cases they who are on the right hand are saved, but they who are on the left are not.

Before we conclude this subject, we shall take notice of a singular circumstance attending the crucifixion of the two thieves. In John xix. 31 to 36, it is said that " the soldiers brake the legs of the two thieves ; and when they came to Jesus, and saw that he was dead already, they brake not his legs ; which things were done, that the scripture should be fulfilled, A bone of him shall not be broken." The wonderful mysteries contained in these words would require many pages to unfold. We shall only make a few general observations, and leave the particulars to be supplied by the enlightened reader himself in his own mind.

Legs denote the natural principle, and when applied to the Lord, mean the Divine Natural of his Humanity. When therefore it is said, *they brake not his legs*, we are thereby given to understand, that the Humanity of the Lord was completely glorified even as to the ultimates, which are the bones. Hence also he arose with his whole body complete, differently from all other men. By breaking the legs of the two thieves is in a general sense signified, that the gross natural principle of man will never rise again, being committed to final dissolution on the death of the material body. But it still further implies, in a more respective, representative sense, that the *externals* of the Old Christian Church, which is signified by the two thieves, as before observed, will, on the extinction of it's internal vital principle, be also in due time obliterated; while the New and true Christian Church, which is the New Jerusalem, being founded on an acknowledgment of the Divinity of the Lord's Humanity, even as to the Ultimates, will endure through the countless ages of eternity both in the spiritual and in the natural world, or as well in it's external as it's internal form. This is signified by the following words, "When they came to Jesus, and saw that he was dead already, they brake not his legs." Death here signifies resurrection and glorification: his being dead already, therefore, denotes that the Lord has already departed from the Old Church, and that he is now establishing his New and true Christian Church, which is the New Jerusalem.

EXPLANATION of REV. xiii. 8, 9.

"And all that dwell upon the earth shall worship him, (the
 "beast,) whose names are not written in the book of
 "life

“ life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.”

THE *beast*, which the inhabitants of the earth, or the members of the Reformed or Protestant churches, are here said to worship, signifies reasonings grounded in the natural man in favour of the doctrine of faith separate from charity.

By *worshipping him*, is signified the general acknowledgment of those who are born within the church, that that doctrine is the divine truth of the Word.

Whose names are not written in the Lamb's book of life, signifies those who are not made spiritual and regenerated by the Lord. The Lamb is the Lord; the book of life is the Word and doctrine thence derived; and a name written in the book of life, means a life of love and faith in conformity to the commandments.

The Lamb slain from the foundation of the world, signifies that the Divine Humanity of the Lord was not acknowledged from the very commencement of the church. The Lord is called a Lamb in reference to his Humanity; and when the Divinity of his Humanity is not acknowledged, he is then said to be a Lamb slain; for to those who deny that the Divinity is in his Humanity, as the soul is in the body, he is as it were slain. The foundation of the world does not here mean the creation of the world, but the first establishment of the church, both among Jews and Christians. That the Jews did not acknowledge the Divine Humanity of the Lord, is well known; for they crucified him literally. That they who are called Christians, whether of the Popish or Protestant denomination, likewise do not acknowledge the Divinity of his Humanity, is plain from all their doctrines and forms of worship; for interiorly they consider him not as God, but as a mere man, who
therefore

therefore is incapable of saving by virtue of his own proper power. Thus, in the spiritual sense, have Christians crucified the Lord. It is, indeed, generally supposed and asserted by those who are in the habit of rehearsing the Athanasian Creed, that the Lord is the Son of God born from eternity, and that his Divinity is equal to the Divinity of the Father : but still, inasmuch as they separate his Humanity from his Divinity, they divide the Lord as it were into two Persons, which they call two natures ; thus making him out to be one Person as the Son of God from eternity, and another Person as the Son of Mary. Hence it is, that none in the Old Church can approach him, except it be under two distinct characters, or Persons, in the one of which he is considered as A GOD, but not THE GOD, and in the other as a mere man. Such an idea of the Lord began to prevail with several in the first ages of the church, and even at the very commencement of christianity, as is evident from the writings of the Fathers, and afterwards from the writings of their children. The reason why the Lord was thus divided in the church at it's very beginning, is because they understood not the Word in a clear and consistent manner ; for where the Lord speaks of the Father, it was supposed that he meant a Divine Being distinct and separate from his Humanity, when yet it is manifestly evident, both in Matthew and Luke, that the Lord was conceived of the essential Divinity, which is called the Father, and thus that the real Divinity is in his Humanity, as the soul is in it's body ; and it is well known, that soul and body together constitute one Person. This also is plainly declared by the Lord himself, where he says, that he and the Father are one, that the Father is in him, and he in the Father ; and, what is wonderful, the same is likewise expressly asserted in the Athanasian Creed, although scarce any of those who make it the standard of their faith,

pay any attention to it; neither do they believe it, when the question is put to them. Hence it is evident, that the Christian Church (so called) hath not acknowledged the Divinity of the Lord's Humanity (or that he is the Father as well as the Son, as in Isa. ix. 6. John xiv. 8 to 11.) even from it's very commencement; and that this is what is signified by the Lamb being slain from the foundation of the world.

If any man have an ear, let him hear, signifies, that they who are in the understanding of truth, and thence in the perception of good, can receive these things both in their thoughts and affections, and thereby become spiritually wise.



REVIEW OF BOOKS.

Swedenborg Triumphant; or Intelligence Extraordinary from New Jerusalem; being pious and political Dialogues of the Living with the Dead. By Peregrinus Spiritualis. Octavo. 2s. 6d.

THE writer of this pamphlet may perhaps imagine that he is completely master of the *philosophy* as well as the *theology* of Swedenborg's writings; but the trifling and ludicrous manner, in which he has conducted these dialogues, plainly indicates that he has given them but a *superficial* reading. Why he should have chosen for the title of his book the odd phrase of *Swedenborg Triumphant*, we know not, unless it was by the mere sound of the word to *take in* purchasers. We would recommend to him, in case his dialogues should ever see a second edition, (which is scarcely to be expected,) to change the title, and call it *Infidelity Triumphant*, as more consistent with the contents of the book.

The dialogues are supposed to be between *Dr. Responsible Spy*, first physician to the king of *Tachupeitheia* (by which is meant the *land of credulity*, or England,) and the unfortunate *Count Struensee*, formerly first physician, prime minister, and favourite of the king of Denmark. After taking a Swedenborgian flight (as the author calls it) into the Elysian shades, the soul of *Dr. Responsible Spy* is supposed to meet that of *Count Struensee*, who accosts him in the following manner:

“ *Count Struensee*. How long have you been dead?

Dr. Responsible Spy. I have only taken a Swedenborgian flight to these regions of happiness, to taste their joys for a few moments; then I'll return back again, visit my faithful patients, and pocket their fees.

Count Struensee. Some thousands of Swedenborg's sect have visited us lately; but they are considered here as weak-minded ideots, people of strong passions, wooden heads, and little judgment.

Dr. Responsible Spy. But where is Swedenborg with his New Jerusalem? Where are his amorous ladies?

Count Struensee. He there stands in a pillory, elevated for his fooleries, and is constantly pelted with rotten eggs, and offensive ordures, by the weak people his spiritual pretensions seduced.

Dr. Responsible Spy. I'll not own myself to be of that number, although I have some faith in, what infidels call their absurd chimeras.”

This is a specimen of the *pious* part of these dialogues, which probably the author alludes to in his title-page. But if *elevation in a pillory* be what he means by *Swedenborg Triumphant*, we confess it is a new mode of *triumph*, and a species of honour not worth contending for; but perhaps it may be suited to the refined taste of *Peregrinus Spiritualis*, to which he is therefore heartily welcome.

The *political* part of the dialogues is on the subject of the king's late indisposition, his recovery, the physicians who attended him, and the prospects of opposition on the expected appointment of a Regency.

Upon the whole, the author seems to be a man of some erudition, but unfortunately, in order to shew his learning, is sometimes offensively pedantic; tolerably well versed in the science of political intrigue, which he too frequently charges upon respectable characters; possessed of a talent for satire, which in some cases he exerts with success, but in others is most miserably deficient; a professor of deistical-moral theology, in which he supposes the whole of religion to consist; but in spiritual and divine knowledge, he has discovered himself to be a mere novice.



To the EDITORS.

GENTLEMEN,

IT is a part of charity to guard against imposition, and to caution others to save their time and money. I have just paid 2s. 6d. for a pamphlet, entitled, "Swedenborg Triumphant, or Intelligence Extraordinary from New Jerusalem, being pious and political Dialogues of the living with the dead; communicated by Peregrinus Spiritualis." This is a most infamous catch-penny, by some contemptible author, who is destitute of wit, reason, and religion; who writes in the most absurd and unconnected manner that ever disgraced paper. The subjects of his lame dialogues are Count Struensee,—Queen of Denmark,—the illness of our King,—the quarrels among physicians, which constitute almost the whole,—the deists ten commandments,—Constantine,—John Calvin,—Dr. Hunter, Dr. Fothergill, and Sir W. Brown,—Duke of York fighting a duel. Amidst all this medley of nonsense, the author had almost

forgot to abuse Swedenborg and animal magnetism together. In one passage, and in only one, I believe he speaks truth where he says, that he is the tenant of a garret in the King's Bench ; and this vile catch-penny may be intended to pay for a week's lodging.

I have taken these pains, that no one of your readers should be imposed on as I have been.

Your's,

OÆ. 13, 1790.

OBSERVATOR.

A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. *Interspersed with occasional Remarks.*

[Continued from p. 312.]

AFFRIGHT, or *terrify*, has more immediate respect to falses, than to evils ; or to the understanding than to the will ; for thus *terror* is distinguished from *fear*, the former being predicated of falses, and the latter of evils. When man is in a state of spiritual temptation, he perceives something of horror and dread ; this is occasioned by a secret communication from evil spirits, who are then endeavouring to excite his evils and falses, and who are themselves *terrified* and *affrighted* by the presence of divine truths from the Lord, which defend man from their assaults.

AFORE, or *before*, has respect to what is internal or prior, when the term *behind* alludes to what is external or posterior. In this sense, good is *before*, because internal, and truth *behind*, because external. It is said in Exodus xxxiii. 23, that Moses might see the *back-parts* of Jehovah, but not his *face* or *fore-parts* ; by which is signified, that the Israelitish and Jewish nation saw the externals of the Word, of the church, and of worship, and yet were utterly unacquainted with their internals.

AFRAID.

AFRAID. *Fear* arises from many causes, but in general it originates in the natural man, particularly when a person is brought into a state of temptation, and the external about to be reduced under obedience to the internal. It appears at such times, as if all liberty, and even life itself, were nearly destroyed. This occasions extreme anxiety, attended with a degree of horror. See **FEAR**.

AFTER, or *afterwards*, in time, denotes a succession of state.

AFTERNOON, a state of intelligence verging a little towards obscurity. *Noon* signifies a lucid state, and *evening* an obscure state; hence the *afternoon* denotes a medium between both.

AGAG, king of the Amalekites, signifies the false arising from interior evil, which infests and opposes good affections. Of this kind were the falses of the Antediluvians, who perished; and similar also are the falses of evil genii now in the lowest hells.

AGAGITE, one principled in the false above described.

AGAR, the affection of the knowledges of truth in the external man. See **HAGAR**.

AGAIN. Whenever a word or sentence is *repeated* a second or third time in the scriptures, it is always for the sake of the internal sense, and denotes something *full* and *complete*, demanding the particular attention of the reader.

AGAINST, denotes contrariety of affection and state, both in the spiritual and natural world.

AGATE, one of the precious stones of the third order in Aaron's breast-plate, signifies the spiritual love of good. The spiritual love of good is charity to one's neighbour, and the spiritual love of truth is faith derived from charity. This good and this truth constitute the second heaven, the internal whereof is the good of charity, and it's external the good of faith.

AGE, a complete state. When spoken of the church, it signifies it's duration even to the end ; but when used in relation to heaven and the Lord, it then signifies eternity. The word *age* is predicated in general of every church, but particularly of the celestial. It sometimes denotes the present world, and man's life therein ; as also his eternal life in the world to come.

Ages of Ages, is used in the Word to denote the successions of the different churches, which have heretofore existed upon this earth ; and also the eternal duration of the New Church, which is now establishing.

From age to age, means from the establishment of one church to that of another.

The *consummation of the age*, spoken of in Matthew xxiv. and improperly translated the *end of the world*, signifies the end of the present Christian Church.

The different *ages* of man have different significations. His first state, from the birth to the fifth year of his *age*, is a state of ignorance, and of innocence in ignorance ; this state is called infancy. His second state, from the fifth year to the twentieth, is a state of instruction and science, and is called childhood. His third state, from the twentieth to the sixtieth year, is a state of intelligence, and is called adolescence, youth, and manhood. His fourth or last state, from the sixtieth year upwards, is a state of wisdom, and of innocence in wisdom. They who die before they arrive at years of maturity, so as to be capable of judging and acting for themselves, which is generally about the *age* of twenty, are, after instruction in another life, all saved.

The four *ages* of the world, viz. the golden, the silver, the copper, and the iron, are the four general churches that have existed on this earth, namely, the first or the Most Ancient, which may be compared to morning, spring,
and

and the east ; the second or Ancient, which may be compared to mid-day, summer, and the south ; the third or Israelitish, which may be compared to evening, autumn, and the west ; and the fourth or Christian Church, which may be likened to night, winter, and the north. The same were represented by the statue seen by Nebuchadnezzar. After all these churches will succeed a fifth, viz. the New Jerusalem Church, which will be as a perpetual morning, a never-ending spring, and an unclouded east.

AGONY, an interior pain occasioned by the deprivation of the liberty of one's life. When man is in a state of regeneration, he is frequently permitted to fall into spiritual temptations ; which is effected by evil spirits infesting him with evils and falses that tend to destroy the life of good and truth which he has received from the Lord. This is perceived by the person as an interior pain and *agony*, and is called the sting of conscience.

Evil spirits are sometimes admitted to the threshold of heaven ; but on their approach, the heavenly sphere of love and charity, which is in opposition to their life of evil, deprives them of the power of free respiration, and they are soon seized with *agonies* of spirit, which continue until they precipitate themselves headlong to their proper hells.

AGREEMENT, the union of the internal and external man, also of charity and faith ; and in the opposite sense, of evils and falses. To *agree with the adversary*, means to remove evils and falses, whereby a perception of peace will take place in the mind, and the internal and external man act in union and *agreement*.

AGUE, or *cold fever*, is a disorder occasioned by evil spirits of the most malignant class, whenever it is permitted them to infuse their sphere into the impure substances of the human body. See FEVER.

All diseases whatever originate in the lusts and passions of
the

the mind, and thus take their rise from hell. In general the following evils are the origins of diseases, viz. intemperance, luxuries of various kinds, and pleasures of a merely corporeal nature; also envy, hatred, revenge, lasciviousness, &c. &c. These vices destroy first the interiors of man, then his exteriors, and thus gradually bring on diseases, which at last terminate in death. All evil spirits have the power of inducing diseases, but with a difference according to the malignity of their disposition, and the degrees of evil in which they are principled. Yet it is not permitted them to flow into the solid parts of the body, such as the viscera, organs, and members of man, but only into his lusts and falsities, and thereby into such filthy and unclean things in him as belong to the disease.

Although diseases are occasioned by man's evils and falses, it is nevertheless proper that external remedies should be made use of for their cure; for with such means the divine providence of the Lord concurs.

AH, a term of lamentation for the destruction of good and truth in the church, and for fear of impending damnation. It is also used by way of reproach and derision, as in Mark xv. 29 t "Ah! thou that destroyest the temple, and " buildest it in three days, save thyself, and come down " from the cross."

AHA, a word of contempt and derision, implying a rejection of the interior things of the Word and of the church.

AHAB, a wicked king of Israel, signifies the false from evil, which perverts and profanes the worship of the true God.

AHASUERUS, father of Darius the Mede. The kings of Media and Persia signify those in the church, who are in faith derived from charity; while the kings of Græcia denote those who are in faith separate from charity.

[*To be continued.*]

A TREATISE on the ORIGIN of the EARTH, on PARADISE, and the ANIMALS therein; also concerning the BIRTH, INFANCY, and LOVE of the FIRST-BEGOTTEN, or ADAM. Translated from the Latin of the Hon. EMANUEL SWEDENBORG. pp. 1121. 445.

[It is generally supposed, that the first chapters of Genesis give an orderly account of the creation in six days; and that Adam and Eve, there treated of, were two individual persons, the parents of all mankind. But this is a mistaken idea, grounded in the mere literal sense of the Word, which describes spiritual and celestial things under natural images. This is abundantly proved in the *Arcana Cœlestia*, and in other works of *Emanuel Swedenborg*, to which the reader is referred. We shall here only observe, that the creation of this earth was effected in a very different manner, as will plainly appear from the following pages; that by Adam is signified the first or most ancient church; and that by the serpent of the tree of knowledge, is meant the sensual nature, which by degrees prevailed in that angelic age of the world, and caused the fall of that celestial church.]

INTRODUCTION.

I. **T**AKING a solitary walk on a certain day, in a shady grove, in the neighbourhood of a city, for the purpose of unbending my mind, I saw the trees stripped of leaves, every way flying about, for autumn was then far advanced, and had shaken off the ornaments of summer; first I grew pensive, and then serious, because I was then mindful of the pleasant scene which that grove had exhibited in it's bloom and verdure. The change since that time, though common, had not obliterated it's former beauties from my mind; and upon contemplating the present scene,

I began to think of the general fluctuations which time undergoes, and said to myself, Is it not the same thing with respect to the *times*, as with the seasons? Our life also, and it's various ages, differ as much at one time from another, as this grove. Like these trees, we have a spring, and a bloom of life, which, like summer, being past, we perceive ourselves hasten apace to our old age, the image of autumn. Not only the ages of our lives, but likewise the æras and epochas of the world, influencing the political life of society, have their seasons, which from infantine simplicity, integrity, and innocence, were formerly denominated the golden and silver ages. The iron age is supposed to be at hand; and that in a short time, by a mixture of rust and potters' clay, it will be ready to crumble into atoms.

2. For the ancient wise men, whose minds were abstracted from the body, and so nearer heaven, studied most intensely to investigate the interior secrets of nature; and in the revolutions of their own times, saw in a plain manner that the best states in society preceded the others, and that in the earliest ages, justice and purity, with their concomitant virtues, governed the world: wherefore they propagated traditions, that their gods had descended from such stars as were appropriated to them upon earth, and had dwelt in a friendly intercourse with mankind, in such a manner, that heaven was brought down upon earth, and poured out it's delights in the air and atmosphere, for the solace of mankind. In compliment to these favours, such a time was called the Saturnian and Saturnalia, or the golden age, in which the earth spontaneously adorned itself with flowers and fruits, and the whole surface was one continued garden, like a paradise, as they represented it. They even contracted the four seasons into one perpetual spring, with gentle zephyrs, which, while they tempered the

the air, filled the minds of men, at that time, with ravishing delights. Such a grand scene this visible world opened to the ancient wise men! for this reason, no doubt, because they saw in all it's changes or *productions*, as well living as dead, such an order *imprinted for their contemplation*; for there is nothing which has not in it's primary state it's proper spring and bloom, it's infancy and innocence; for particular representations are so many images of the general, and generals of particulars, which are classed under them: wherefore the ancient wise men, reasoning from analogy, thus ascribed to the former times a state of spring and infancy, holding the same persuasion concerning the first rise of things. Let us then contemplate the face of this universe, and see, as in *a glass*, it's particular contents; and by the assistance of these, let us examine the times and seasons. But this would be a vain inquisition, without the *assistance* and *inspiration* of the supreme Being, from whom, as the sun of wisdom, and sole fountain of light, all truths, as *rays*, derive their influence upon our understandings. Wherefore that he would *favour our present undertaking*, we humbly beg his *presence*, and gracious assistance.

*The FIRST CHAPTER, and FIRST SECTION, concerning
the RISE of the WORLD.*

3. **O**UR terraqueous globe is every year revolved round the sun, the center of this universe as his orbit, and marks out it's dimensions in her revolution there, by the signs of the zodiac. The time of it's revolution, or return to the same point of the circle, is called it's year. While it makes this revolution, a little obliquely to the northern signs, and southwardly to those opposite, it is diverted from the plane of the ecliptic; and so in every the

least portion of it's progression, on all parts of it's surface, the sun shines on it with a different aspect. Hence the four seasons of the year, spring, summer, autumn, and winter. In this it's revolution, it is turned about as a wheel round the axis, which runs from pole to pole through the middle of the equator, and by this turning divides the circle at it's surface into degrees, which are the days of the year. In each of those days it makes the sun, by it's rotation, to rise; from his rise to gain his altitude, and to decline from the meridian; and lastly, to set and disappear. Hence there are in every day again four intervals, or times, viz. morning, noon, evening, and night, with their attendant hours, which measure these times and seasons of the year. The four intervals of the year are represented in the four times of the day, and correspond thereto; the morning to spring, the mid-day to summer, the evening to autumn, and the night to winter. (a)

4. As the terraqueous globe revolves round the sun, it's center; so the moon revolves round the earth, her center; and in like manner intersects the equator in two opposite points, or nodes, thus obtaining her range through a certain

(a) For there are, as was said above in the introduction, general representations exhibited as in a glass, by particulars, and vice versa. Thus not only the diversities of days represent themselves in the diversities of years, but also the least minute of a day; for whatever constitutes the aggregate or whole of time in a year's space as a general, must have the smallest interval ranged in it's proper place, as one of the particulars constituting it. In like manner, every two hours of every day corresponds to it's month; for there are twelve times two hours in every day, as there are twelve months in the year: those in the morning represent the vernal or spring months; those in the afternoon, the summer months; those at night, the autumnal and winter months. For the warmth of spring, and heat of summer, correspond to the twelve hours of the day: and the cold and darkness of autumn and winter correspond to those of the night. If we go further, like correspondences occur in their lesser divisions, as of the first minutes of every hour with the fourth part of any day, and so on.

tain zodiac, by which sometimes one of her poles, sometimes another, being nearer, changes her state and aspect, whereby she enlightens the earth, her center. The revolutions which she makes, marking out our months, are so many of her years. Thus again there is an image representative of the changes in our earth, in her course; and of the times and seasons depending on it.

[*To be continued.*] *p. 421.*



THOUGHTS *on* SUBTERRANEAN FIRES.

BY digging a little deep into the earth, a greater degree of cold is felt than on the surface; because the latter is heated by the sun. From thence it is, that the inhabitants of hot countries can preserve ice to cool their drink the whole year. But if they dig fifty or sixty feet deep, the heat increases sensibly; and, if it is a still greater depth, it becomes so close, that it stops respiration, and puts out a candle. It is not easy to determine the cause of this heat. Those who admit that there are concealed fires in every place under the earth, approach, perhaps, the nearest to the truth. But how this fire, so closely confined, can burn; what the substance is that feeds it, or how it can be burned without consuming, is what cannot be determined with certainty. There are phænomena on our globe, which prove the existence of subterraneous fires in a very formidable manner. From time to time there are terrible eruptions of fire. The two most remarkable mountains which produce such, are *Ætna* in Sicily, and *Vesuvius* in the kingdom of Naples. The accounts given of these two volcanos are frightful. Sometimes a black vapour only rises out of them; at other times a hollow roaring is heard; all at once it is followed by thunder and lightning, attended by an earthquake.

earthquake. Then the vapour clears up, and becomes luminous. Stones fly with violence, and fall again into the gulph which threw them out. Sometimes these eruptions are so violent, that large pieces of rock are hurled into the air, and turn round as swiftly as a foot-ball. The force of the interior air of these mountains is so prodigious, that, in the last century, pieces of rocks weighing three hundred pounds were thrown into the air, and fell again at the distance of three miles. However, even these eruptions are not the worst; for, at certain times, the vitrified entrails of the earth boil up, and rise, till their formidable foaming runs over at the outside, and flows for the space of several miles through the neighbouring fields, where it swallows up every thing in it's passage. Then the torrent of fire lasts for several days. One wave rolls over another till it reaches the sea. And even here it's violence is such, that it continues to flow for some time without being extinguished in the waters of the ocean. Who can think without terror of the disasters which such eruptions occasion? Whole farms and villages, with their fertile plantations, are swallowed up. The meadows are consumed. The olive trees and vines entirely destroyed. We are told, that in one of the eruptions of *Ætna*, the torrent of burning lava spread itself over fourteen cities; and that the roaring within the mountain was heard at twenty miles distance.

But wherefore these volcanos, which spread such terror and devastation on the earth? Why has the Lord created them? The existence of those volcanos cannot be the work of chance; and I ought to conclude, that the Creator has wise reasons for permitting such to be. Besides, even in this, I find the beneficent hand which provides for the welfare of mankind. Whatever mischief these eruptions occasion, it is nothing in comparison of the advantage they are, on the whole, to our globe. The bosom of the earth
being

being full of fire, it was absolutely necessary that there should be volcanos, because they are the vents by which the force of the dreadful element is broken and weakened. And though the countries where the subterraneous fires collect in greatest quantities, are subject to earthquakes, they would be still more violent, if these volcanos did not exist. Italy would not be such a fertile country, if, now and then, the fire which the earth contains had not found a vent in those mountains. And after all, who knows if these frightful phænomena may not produce several other advantages concealed from us, and if the influence of them may not extend over the whole globe? At least, this is enough to convince us, that they contribute to fulfil the designs of our divine Author, so full of wisdom and goodness.



NATURAL HISTORY of the LION.

WHAT distinguishes this animal's appearance from others, is chiefly his head, neck, chin, and shoulders being covered with long shaggy hair like a mane. It has very strong limbs, and a long tail with a tuft of hair at the end. The colour is tawny, except on the belly, where it inclines to white. The length of the largest lion from the nose to the tail, is about eight feet. The lioness is less, and has no mane.

Climate little affects this noble animal. He subsists as well under the frigid poles, as beneath the torrid zone, while most other animals are adapted to live in particular latitudes.

The lion abounds chiefly in the torrid zone, where they are the largest and most tremendous. The burning sun and arid soil seem to inflame their nature to the greatest height of savage ferocity. The lions in the colder regions, such as mount Atlas, are much inferior in strength and spirit.

The

The torrid zone, affording few rivers or fountains, causes the lion to live in a perpetual fever, which excites in him a sort of madness that is fatal to every animal he meets. It is, therefore, happy this ferocious creature, as travellers in general relate, are daily declining in the number of the species. But, perhaps, were they to be entirely extirpated, other animals, on which they prey, might be too numerous for the safety and welfare of the inhabitants of those dreadful countries. We had, therefore, better leave the proportioning the number of this animal to him, who measures all things by the scale of his unerring wisdom and providence. The eyes of a lion are always bright and fiery, even in death. The paws, teeth, eyes, and tongue, perfectly resemble those of a cat. There is scarcely any difference in their internal parts.

To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

AS you have already graced your useful Work with the effigies of an *extraordinary* man; and through his writings, are introducing to the world *the only essential Man, and the Grand Man*; permit me to send you a poetical description of what may be called *the irresolute man set in his own proprium*; it may fix and instruct many, and will be sure to oblige

S E N E X.

I Will to-morrow, that I will,
 I will be sure to do it;
 To-morrow comes, to-morrow goes,
 And still thou art to do it.
 Thus still repentance is deferr'd
 From one day to another,
 Until the day of death is come,
 And judgment is the other.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths.
For NOVEMBER, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

Printed and Sold by R. HINDMARSH, Printer to His Royal Highness the Prince of Wales, No. 32, Clerkenwell-Close, by whom the Communications of ingenious Persons (POST-PAYD) will be received, and immediately transmitted to the Editors. Sold also by J. WALKER, No. 44, and H. D. SYMONDS, No. 20, Paternoster-Row; and by all Booksellers, Stationers, and Newscarrriers, in Town and Country.

[PRICE ONLY SIXPENCE.]

TO CORRESPONDENTS.

THE Favour of *Beverlacenſis* is come to Hand. In Regard to the Dictionary of Correspondences, which he wiſhes to have published in a ſeparate Volume by itſelf, we muſt obſerve that this cannot be done at preſent, as it is not yet compiled. The Perſon who undertakes the Taſk, although he has much on his Hands, is nevertheleſs willing to continue it, if approved of by the Generality of our Readers.

The Paſtoral communicated by *G. Codling* will be inſerted ſome future Opportunity; as will the Verſes of *Democritus*.

A Continuation of the Inquiry into the Nature and evil Tendency of ſome of our Engliſh Proverbs, by *Senex*, will be acceptable.

If any of our Correspondents can procure for us the Daily Advertiser for Chriſtmas Day, 1749, it will be eſteemed a particular Favour.

THE NEW
MAGAZINE *of* KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, GRAND MUSEUM OF
Intellectual, Rational, and Scientific Truths

To the EDITORS.

GENTLEMEN,

I Have read the first six Numbers of your Magazine, and must candidly acknowledge, that I have received very great delight and edification from their most interesting contents. It appears to me, that the benevolent and extensive plan you proceed upon, cannot fail of insuring you success, and also answering your most sanguine expectations, of being peculiarly useful to your fellow-creatures, which, I have no doubt, was the motive that first induced you to engage in the publication of this New Magazine; a motive which must ever be attended with the Divine blessing, and at the same time meet with the approbation of the candid public.

In perusing the Numbers of your Magazine already come to my hand, it gave me peculiar pleasure to see so

many heavenly truths introduced from the most illuminated Swedenborg, whom I have long considered as the messenger of our Lord Jesus to his *New rising Church*, and whose writings, in my humble opinion, may be very properly compared to a light shining in a dark place ; and I have no doubt, will be the happy means of opening the true spiritual sense of the holy Word to thousands, and of consequence communicating heavenly illumination to all those *humble, prepared minds*, who may, through the Divine Providence of the Lord, be favoured with a perusal of their most extraordinary contents.

But above all, I admire his doctrine of the Divine Trinity ; for it is much to be lamented, that the Christian world is at this time much divided in their sentiments respecting this important doctrine, and of course respecting the true object of their worship. Some have told me, that they have been very uneasy, and very much perplexed, on this account ; being tempted, that if they prayed to God the Father, God the Son would be displeased ; and if they prayed to God the Son, God the Holy Ghost would be angry ; insomuch that they did not know whom to pray to. Others have also told me, that if they addressed God the Father above or out of the Humanity, they could find nothing to fix upon, any more than a bird when flying in the air. Now since the true knowledge of the Lord Jesus being the only God in one glorified Person, is far more excellent, and of greater importance than all other knowledges which we can possibly possess ; I cannot but say, it gives me the greatest pleasure to see this *long-misrepresented doctrine* opened by the genuine light of heaven, in your New Magazine, in which you so plainly demonstrate, how the glorified Humanity of the Son, by a most intimate and essential union with the Father, like the soul and body in man, characters JEHOVAH as God and Man in ONE Person ;

Person; thereby leading all humble, penitent, seeking souls to address God the Father in the Humanity, as God and Man in one glorified Person, in whom alone the Divine Trinity of Father, Son, and Holy Ghost dwells; and which worship alone may be truly said to be characteristic of the real, genuine Church of CHRIST. This most glorious and delightful of all doctrines (which is so rationally and scripturally opened in your New Magazine,) has for some time appeared to me of the greatest importance, seeing heaven must be closed to those who only believe in, and address the *false God*, that is, the unmanifested Deity; whereas, on the contrary, it must be opened to all those who believe in, and *piously* approach the *true God*, that is, the LORD JEHOVAH JESUS in his Divine Humanity. And by heaven being opened to our prayers, is only meant, that the heavenly influences of Divine light and love flow from the Lord Jesus, the *only* God, out of heaven into the hearts of all those humble souls who put evil away, and sincerely worship Him in his glorified Humanity, as the alone God of heaven and earth. And assuredly, this blessed gospel of the kingdom (namely, that our Lord Jesus Christ is the ONE ONLY God of universal creation,) must be preached to the whole world for a testimony to all nations; and there is not the least doubt but that all those who come into states of sincere repentance, renouncing evils as sins against the Lord, will, sooner or later, most gladly receive this gospel of the kingdom, acknowledging and worshipping our Lord Jesus as the *manifested Jehovah*, in whom alone dwells all the fulness of the Godhead bodily; and will also find by that means, salvation from Him and in Him, springing up, in the inmost of their minds, unto everlasting life.

And further, as thousands of sincere souls are, I believe, at this time, searching for the pearl of *genuine Truth*, and comparing the doctrines of the *New* with those of the *Old*

Church, in order to be satisfied which are the genuine truths of heaven; and as opposites tend to illustrate each other, I wish to conclude this letter, by desiring the favour of you, if approved of, to state the difference betwixt the Faith of the Old and New Church, as laid down in the Universal Theology of Baron Swedenborg; by comparing of which, the rational mind may plainly see which doctrines are most agreeable to the true sense of the holy scriptures, —the doctrines of the *Old Church*, or the doctrines of the *New*.

The difference betwixt the Faith of the Old and New Church you will find in the Universal Theology above-mentioned, in No. 647, which if you please to insert at the foot of this letter, will oblige me, and, I trust, cause the candid, unprejudiced reader to inquire which is the most *rational* and *scriptural*, the Faith of the *Old*, or the Faith of the *New Church*.

Your's in the Affection of

Weaver Bank,

Genuine Goodness and Truth,

O^r. 23, 1790.

J. W. SALMON.

* * * *

IN compliance with the request contained in the above Letter, we shall here present our readers with a contrast between the Faith of the Old, and the Faith of the New Church, as drawn up by Emanuel Swedenborg himself in his True Christian Religion; from which it may be clearly seen, that the two Churches do not agree together (as he expresses it) in the one third, no nor in the one tenth part of their doctrines.

The FAITH of the NEW CHURCH contrasted with that of the OLD.

THE faith of the former church teacheth, that Three Divine Persons have existed from eternity, each whereof

whereof singly or by himself is God, as so many Creators; but the faith of the New Church teacheth, that only One Divine Person, consequently only One God hath existed from eternity, and that there is no other God besides Him. The faith of the former church therefore hath maintained the existence of a Divine Trinity divided into Three Persons; but the faith of the New Church maintaineth the existence of a Divine Trinity united in One Person. The faith of the former church was directed towards a God invisible, unapproachable, and with whom there could be no conjunction, the idea formed of him being like that of spirit, which is like an idea of æther or of wind; but the faith of the New Church is directed towards a God visible, approachable, and capable of conjunction, in whom the invisible and unapproachable God dwelleth, as the soul doth in the body, and of whom an idea may be formed as of a Man, because the One God who existed from eternity was made Man in time. The faith of the former church attributeth all power to an invisible God, and none to a visible one, for it insisteth that God the Father imputeth faith, and thereby conferreth eternal life, and that the visible God only intercedeth, and that both, or according to the Greek church, God the Father alone giveth to the Holy Ghost, (who is a third self-existing God) all power of operating the effects of that faith; but the faith of the New Church attributeth to the visible God, in whom the invisible dwelleth, all power of imputing, and also of operating the effects of salvation. The faith of the former church is directed principally towards God as Creator, and not towards him at the same time as a Redeemer and Saviour; but the faith of the New Church is directed towards One God, who at the same time is Creator, Redeemer, and Saviour. The faith of the former church insisteth, that when faith is once given and imputed, repentance, remission

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of sins, renovation, regeneration, sanctification, and salvation, follow of themselves, without any thing of man being mixed or joined together with them; but the faith of the New Church teacheth repentance, reformation, regeneration, and the remission of sins thereby, through man's co-operation. The faith of the former church asserteth the imputation of Christ's merit, as embraced by faith conferred; but the faith of the New Church teacheth an imputation of good and of evil, and at the same time of faith; and that this imputation is agreeable to holy scripture, whereas the other is contrary thereto. The former church maintaineth a giving of faith, wherein is the merit of Christ, whilst man is as a stock or a stone, and likewise asserteth a total impotence in spiritual things; but the New Church teacheth a faith altogether different, directed not to the merit of Christ, but towards Jesus Christ Himself as God, as Redeemer and Saviour, asserting a freedom of will in man, both to apply himself to reception, and to co-operate with it. The former church adjoineth charity to it's faith as an appendix, but not as having any saving efficacy, and thus formeth it's religion; but the New Church joineth together faith towards the Lord, and charity towards one's neighbour, as two inseparable things, and thus formeth religion; not to mention several other instances of disagreement.

A Series of LETTERS *to the* REV. DR. PRIESTLEY.

LETTER III.

REVEREND SIR,

AS we enter the third century, we advance farther from the times of pure christianity. We are diverging from the center to the circumference. The water
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of life which flowed pure from Mount Zion, has been tinged with the nature of many soils, and often disturbed by man's inventions.

Tertullian says, "The kingdom and the name of Christ are extended without limits; He is every-where believed in; He is worshipped in all nations; He reigns every-where; He is adored every-where; He is every-where offered to the acceptance of all; with Him is not respect of persons; He is King and Judge, God and Lord to all," *Adv. Judæos*, c. 7.—"God suffers himself to be conceived in the womb of a mother, and has given us an example of patience, which it is possible for us to follow." *De Patientia*, c. 3.

"There is one God the Father, and besides him there is none other, which he who infers denies not the Son, but another God; for the Son is not another God from the Father." *Adv. Prax.* c. 18.

The learned and the amiable Origen says, "Love the Father in the Son, and the Son in the Father, with all your heart, and with all your soul, and with all your strength." *In Luc. cap. 3.* *Hom. 25.*

"The Word which was in the form of God, descended to man, that he might be comprehended by man, and yet without inducing any change of good into evil. He who became the physician of souls, received no infection from the ills he remedied. The Word, the immortal God descended to man, who is unable to look upon the light and splendour of the Godhead; he became flesh, speaking in a body, till he who received or heard him thus, being by little and little sublimed by the Word, should be enabled to behold him in his original form." *Cont. Celsum*, l. 4.

He maintains that Christ has a twofold dominion over every creature. All things are subject to Him in the right of his majesty and the necessity of power; in this view He

is the Almighty and the Universal King ; but the second species of his sovereignty is not by coercion, but by invitation and persuasion ; not by exerted power, but by compassion and lenity. *Epist. ad Romanos*, c. 14, l. 9. Here he plainly distinguishes the Lord of nature and the Father of spirits ; all and every one are ruled by Him, according to their several natures and capacities.

“ The Word spake in a body, and promulgated himself as flesh : He invites unto himself such as are fleshly, that he may first make them conformed to the Word which was made flesh, and thenceforward advance them to a capacity of conceiving him as he was before he was made flesh.” *Cont. Celsum*, l. 6. What a different picture does this writer exhibit of Christianity, to what we see it in the modern invention of dark ages : here is no arbitrary mercy, no fancied imputation, or partial election ; but views clear and simple. — God condescended to become man, that man thus redeemed and restored might be a partaker of a divine nature.

Doxologies are frequently ascribed to Jesus Christ ; and He is made the object of adoration, because He indeed is the God who heareth prayer. “ Come, I beseech thee, O Lord Jesus, thou Son of David, and wash the feet of thy servants, and purge away the filth of thy sons and thy daughters ; wash the feet of our minds, that casting off our old garments, we may imitate and follow thee.” *Origen Homil. 8 in Jud. tom. i. p. 219.* — “ Let us acknowledge our own insufficiency, and with prostrate supplications implore the Word, that pouring himself by his grace into our understandings, he will condescend to illumine what is dark, to lay open the things which are closed up, and to reveal his secrets.” *Peri Archon. l. 2, c. 9.*

Arnobius, in his treatise against the Gentiles, argues from Christ's miraculous works in proof of his divinity :

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“He is the God of the internal powers : He effected these wonders by the mere power of his own name.” L. 1.

I am, Reverend Sir, your's, &c.

Nov. 5, 1790.

CLERICUS.

In our last Number we promised some Anecdotes respecting *Baron Swedenborg*, and the Publication of his second Volume of *Arcana Cœlestia* in English. Those Anecdotes are contained in the following ADVERTISEMENT, which was printed and published by *John Lewis* in the Year 1750.

Paternoster-Row, February 5, 1750.

ADVERTISEMENT, by *John Lewis, Printer and Publisher, in Paternoster-Row, near Cheapside, London.* Be it known unto all the Learned and Curious, that this Day is published, the First Number of *ARCANA CŒLESTIA, or Heavenly Secrets, which are in the Sacred Scripture, or Word of the Lord, laid open; as they are found in the Sixteenth Chapter of Genesis: together with the wonderful Things that have been seen in the World of Spirits, and in the Heaven of Angels.*

THIS work is intended to be such an exposition of the whole bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work but last year, all in Latin, which may be seen at my shop in Paternoster-Row, as above-mentioned,

And now the second volume is printing both in Latin and English; to be published in cheap Numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible ; yet when we consider what an inexhaustible fund of knowledge the sacred scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean ; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance, nay, I will allow, that it is owing to the labours of learned and pious men, in their disquisitions after truth in the bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these sacred writings are capable of speaking to the heart and understanding of man, by more ways than have been thought of or put in practice ; and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labours.—This then may be said of our author. He hath struck out a new path through this deep abyss, which no man ever trod before ; he has left all the commentators and expositors to stand on their own footing ; he neither meddles nor interferes with any of them ; his thoughts are all his own ; and the ingenious and sublime turn he has given to every thing in the scripture, he has copied from no man ; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

It is true, when a reader comes to peruse his work, if he
expects

expects to understand him with a flight and cursory reading, he will find himself greatly mistaken ; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye ; his language is quite different from the common modes of speech ; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever therefore takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal ; but let him read it over and over again ; let him study the drift and design of the author ; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which if once fathomed (and it is not unfathomable) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

Nothing recommends a book more effectually to the public than the eminence and credit of it's author ; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person : so that it is not merit but prejudice that generally governs the judgment of men.

Though the author of *Arcana Cœlestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labours in former years, I am not cer-

tainly informed ; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going to relate ;) but what I have been an eye-witness to I can declare with certain truth ; and therefore I do aver, that this gentleman, with indefatigable pains and labour, spent one whole year in studying and writing the first volume of *Arcana Cœlestia*, was at the expence of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume ; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the gospel. He is so far from desiring to make a gain of his labours, that he will not receive one farthing back of the four hundred pounds he hath expended ; and for that reason his works will come exceeding cheap to the public.

I further declare I have not the least reason in the world to believe him a bigot to any mode or method of religion ; I know not what community he belongs to, or whether he belongs to any ; if any one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth ; and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned men themselves ; to instance only three performances out of the many that might be produced, viz. Locke on Human Understanding, Milton's *Paradise Lost*, and Prideaux's *Connection of the Old and New Testament*. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties these valuable pieces have met with in making their way into the world : and it is as remarkable

markable now to observe, how they have been called for and admired for many years past.

How this great work of *ARCANA CŒLESTIA* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success; for in his letter to me on the publication of the first volume are these following words:—"I have long
 " ardently wished to see the historical part of the Old Testa-
 " ment, which seems only to regard the Jewish dispensa-
 " tion, (and upon that account too lightly regarded by the
 " major part of the present Christian world,) proved to be
 " as *delightful, instructive, and as necessary for the knowledge*
 " *of Christians as the New.* This *ARCANA CŒLESTIA* gives
 " me the fullest satisfaction of, &c." A copy of this Letter was printed at large in the *Daily Advertiser of Christmas-Day, 1749.** Now this delightful, instructive, and necessary knowledge cannot be expected from this part of holy writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned, as well as inspired St. Paul clearly gives encouragement to this way of writing, Gal. iv. 24. And our author neither rejects nor disturbs the literal sense by his allegorical exposition.

Soon after the publication of Mr. Penny's Letter before-mentioned, a grave, judicious, and learned gentleman was pleased to call at one of the bookfellers where this famous Latin book was appointed to be sold: and when he had cast his eye over part of the work, he inquired who the author was; but being told that the author would not be known,—“Well, (said the gentleman) I confess that at
 “ these years I am not fond of new acquaintance, but
 “ should

* We shall be obliged to any of our readers who can procure, and will furnish us with the Newspaper of that day, in order that we may have it in our power to reprint the said letter.

“ should be extremely glad to have some conversation with
 “ him ; for (continued he, with great earnestness) I never
 “ saw, nor heard, nor read of so surprizing a man in all
 “ my days !”

Any one of small judgment may guess at the cheapness of the work, when he finds that six hundred and forty quarto pages in Latin of the first volume are sold for no more than six shillings unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even by the postage of the Latin copy from abroad : for the bare postage of this first Number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue ; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally sold for.—The postage of the second Number came to eighteen shillings ; and that of the third amounted to one pound two shillings ; and yet these two Numbers are to be sold for no more than nine-pence each ; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner at so low a price. But it is the generous Author’s absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

As the copy comes from a foreign country, and as one Number may contain near double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh Number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news-carriers, will have every Number as certainly as though they were apprised of the certain time of it’s coming out. And the price will be printed on the title
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of each English Number, (and every Latin Number will be of the same price with the English,) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

Those who are so happy as to be well acquainted with the Latin tongue will be highly delighted with the author's elegant and sublime language.

To the EDITORS.

GENTLEMEN,

AS you have already, in a former Number of your Work, made a few remarks on one branch of Animal Magnetism, give me leave to communicate the following observations on the original principles of that science, which I have translated from a work lately published at Strasbourg, entitled, *Abrégé des Ouvrages d'Emanuel Swedenborg*. By inserting them in your much-admired Magazine, you will greatly oblige

A CONSTANT READER.

OBSERVATIONS on ANIMAL MAGNETISM.

THE marvellous things effected by this truly human physic, practised by some of the disciples of *Swedenborg*, deserve our utmost attention. Animal magnetism is the research and the re-establishment of harmony; it exists then; without doubt this harmony exists; but it cannot be useful, unless it is religious, or holy: it is holy in it's essence, and the soul of the magnetiser does more than it's fluid. To have a real effect, say all true magnetisers, you must be principled in goodness and truth. Two persons, whose thoughts and morals agree, and are in order, may

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help each other in diseases of the body. The Lord hath said of the true believers, "They shall lay hands on the sick, and they shall recover," Mark xvi. 18. The Lord teaches clearly in this passage, that it is faith that heals. It was the faith of Elisha, and not merely his stretching himself upon the child of the Shunamite, that brought him to life again. It was also the faith of Elijah that brought to life the child of the widow of Sarepta, with the same incubations. These manuductions, incubations, &c. are the forms, the correspondences, and the *vehicles* of good. This precious knowledge, or science, was common in antiquity; the Chaldean priests cured the sick by the laying on of hands. It is now seen in Egyptian statues, many of which are in *magnetic attitudes*, by having the hand placed on the breast, and some of them on the back of sitting figures. Magnetism has nothing in it of a miraculous nature; it is nothing else but an effect of the human intelligence, detached from the senses, exalted, and which can in that state give many great natural lights. Magnetism, as many enlightened somniloquists have attested, enables us to judge of other somniloquists that have revelations concerning heaven and angels. Magnetism is the state of nature as it was in its original purity; but that state cannot manifest itself to us in all its extent and usefulness, because existing now in an order of imperfect things, which is the present world, it cannot but be imperfect in itself. What is practised at this day, is only an essay, a feeble image of what men could do, if they were re-established in their first state of innocency, because they were created to have an influence and power over one another; but then they would not be in want of this healing power, because there would not be on earth any more evil or error; for our diseases (except hereditary and accidental diseases) come to us from our errors and vices: the moral *depraved* depraves the

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the natural, and renders us accessible to the influence of hell, from whence all our diseases are derived. They are not, however, without remedy; the soul can cure the body, as it makes it move and act. “A sound heart is the life of the flesh, and the peace of the soul is health to the bones,” says the wise man, Prov. xiv. 30. But there is no cure for the body decayed by years, which bends and droops as the flowers, the plants, and the trees; there is no healing the body, young or old, of a vicious soul, which has overthrown order, and destroyed in itself the general laws of matter, which are gravitation, and the attraction of similar parts. Humour, (for there is but one malady, which is obstruction,) viciated humour, that thick liquid, acquires, in losing it's fluidity, an heaviness which it ought not to have had in the just proportions of the human machine; it deranges the spring, it falls and draws down, as all the heavy and ponderous parts of nature do. Man then suffers, or dies. His first parents, wise, and preserving in all it's purity the image of the Creator, lived, by reason of this, without diseases, or had but very slight maladies; they were, by thought, sound in body; they were healed by thought; we may well believe it, for under our eyes, in this corrupt time, we see, some are healed by temperance, by mirth, or by interior peace; as others are destroyed by their contraries, by over-study, reflections, and by sorrows. Consequently in this the body is nothing, the soul is all. These assertions will seem extraordinary in this present age, in which it has been said and believed, that the body is all, and that one must be blind to believe in a soul; it is quite the contrary, one must be blind not to believe it. The good man, who reflects, feels and knows that there is nothing of strength or of activity but from the soul, that there is nothing real and truly alive but the thought. This *extension* which we call our body, is an *accord* of our senses,

or an harmony resulting therefrom : the material organs of our senses are only so many correspondences with what affects them, and our soul has nothing in common with these exterior organs. The sensations excited in our soul by light and sound, do not resemble those aerial and material substances which produce sound and light ; the soul sees and hears by the eyes and the ears, which have a correspondence with matter, because these organs are themselves material. The qualities which we believe are essential to matter, extension and impenetrability, may not have existence, and matter may be quite different than what we believe it to be, as our interior ideas of extension and impenetrability are neither extended nor impenetrable. While sleep is on us, and the objects are absent, our soul is affected by sensations, very often entirely different from those it felt by the presence of those same objects, and still it has the use of the senses. This presence of objects is not then necessary to the sensations of the soul ; our souls, or we ourselves, can then exist apart from the body, as it does in some degree in sleep, but more fully after death. After death indeed our body has an existence, but it exists no more for the soul. Is this body something real enough to continue our essence ? No ; matter is only true for matter, the pure spirit neither wants it, nor seeks it, nor even knows it ; it is only the spiritual corrupted which has looked for and viciated the material. “ Affliction cometh “ not forth of the dust,” Job v. 6.

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Remark of the Editors on the above Paper.

AT the request of a correspondent we have inserted the above, not only that we might be free from the charge of partiality, in having published a former paper containing sentiments of a different tendency, but also that our readers

may

may be enabled to judge of the arguments made use of by those who think well of animal magnetism, some of whom, it seems, profess themselves admirers of Baron Swedenborg's writings. We are still of opinion, and think ourselves in the present instance called upon to declare it, that, notwithstanding some of the observations in the above paper are in themselves really true and well founded, yet they are not properly applicable to animal magnetism; neither do we conceive that the passages of scripture brought in support of the practice, particularly our Lord's words in Mark xvi. 18, ought to be expected to have a literal accomplishment in the present day, but should be understood according to their internal sense alone.

We think it proper in this place further to remark, that the practisers of animal magnetism (as it is called) are *in general* persons, who are not only totally ignorant of the writings of Baron Swedenborg, but also avowed enemies to the doctrines of the New Jerusalem. Some there are, we acknowledge, who approve his writings, and yet continue in the practice of this magnetism: but we believe ourselves justified in asserting, that the greatest part even of these are but *partial* recipients of the truths of the New Church, being not yet sufficiently enlightened to discern in Baron Swedenborg's writings his *divine credentials* from the court of heaven, their strict conformity, *in all respects*, to the genuine sense of the holy Word, and the full splendor of the present New Jerusalem dispensation. Hence it is, that some persons of this latter description, after having in some small degree embraced, or rather seemed to embrace, the doctrines of the New Church, have at last (like the swine to it's filth, or the dog to it's vomit,) returned to the beggarly elements of the Old Man, and thus turned their backs on the holy city New Jerusalem. For the honour of human understanding, we hope there are few instances of this kind;

kind; but as a proof that *such things are*, we are this day credibly informed, that the very author of the book, entitled *Abrégé des Ouvrages d'Emanuel Swedenborg*, from which the foregoing observations on animal magnetism are taken, has himself renounced those same works of Emanuel Swedenborg, which he so lately recommended, and is now joined in spirit to a certain society in France of——what shall we say?——of *mystico-cabbalistico-magetical practitioners*.

This may prove the messenger of sorrowful tidings to some of our readers, who perhaps could wish, for the sake of weak minds, that the above piece of intelligence had been suppressed. But if it be true, we are persuaded it will have it's use; for hereby the New Church will be informed, that it is dangerous, in the highest degree, to commix with the genuine truths of this new dispensation, any principles of an heterogeneous nature, such as are the doctrines of the Old Church in general, as well as the peculiarities of all it's sectaries. Hereby also our readers may be convinced, that nothing short of a full reception of Swedenborg's writings, together with a strict adherence to the life and spirit of the heavenly truths contained therein, is sufficient to constitute, both internally and externally, a real member of the New Jerusalem.

Kensington, Nov. 10, 1790.

To the EDITORS.

SIRS,

I Wish to submit the following singular and remarkable CANON OF THE NEW JERUSALEM CHURCH to the most serious consideration of every reader of Emanuel Swedenborg's theological writings, but particularly those who think they are perfectly safe in still adhering to the tenets of the Old or present degenerated Christian Church.

Contro-

Controversy is not my design, but TRUTH is all I pursue ; because I know it to be the only safe road to happiness, both in time and in eternity, when constantly preceded by love. And as I have not so much as the least shadow of a doubt, but that truth, and nothing but truth, is amply stored up in all Emanuel Swedenborg's writings, love towards all my fellow creatures prompts me with the desire of letting them remain ignorant of no part of that immortal truth, that may any wise tend to insure their everlasting felicity. To that desire only you are indebted for the transcribing the following CANON out of the Author's manuscripts, of which I beg an insertion in your useful Magazine ; and remain most heartily,

Your's in the truth,

B. C.

P. S. I think that in all extracts from Swedenborg's posthumous, and consequently by him unprinted writings, it is highly necessary first to give out the original text in his own language, and then the translation.

CANONUM CAPUT DECIMUM & ULTIMUM.

Quod nisi nova Ecclesia existat, quæ abolet fidem veteris Ecclesiæ, quæ est in tres Deos, et novam tradit, quæ sit in unum Deum, ita in Dominum Deum Salvatorem Jesum Christum, non possit ulla caro salvari, secundum Domini verba.

1. **Q**UOD Dominus, ubi de consummatione sæculi et adventus sui, hoc est, de fine hodiernæ Ecclesiæ, et tunc principio Ecclesiæ novæ, cum discipulis loquitur, postquam desolationem et afflictionem descripsit, dicat, quod nisi abbreviarentur dies illi, non conservaretur ulla caro, hoc est, omnes perirent morte æterna ; vide Matth. xxiv. 21, 22.

2. Quod non conservaretur ulla caro, nisi illa afflictio et abominatio desolationis tollerentur, est quia per fidem hodiernæ Ecclesiæ NULLA EST CONJUNCTIO CUM DEO, et inde nulla salus ; hæc enim a conjunctione cum Deo unice pendet, imo salus est illa conjunctio.

3. Quod

3. Quod per fidem hodiernæ Ecclesiæ non sit conjunctio cum Deo, est quia fides illa est in tres Deos, et fides nisi in unum Deum, non conjungit; tum etiam quia fides illa est in Deum Patrem, qui inaccessibleis est; et quoque in Filium natum ab æterno, qui similiter inaccessibleis foret, quia ejusdem essentiæ cum Patre; pariter in Spiritum Sanctum; et quia non aliquis Filius, nec aliquis Spiritus Sanctus ab æterno sunt, est fides in duos illos, fides in nullum Deum. Accedit quod fides hodierna non possit uniri cum charitate, et fides non unita charitati, ita sola, non conjungit. Exinde sequitur, quod nisi nova Ecclesia a Domino instauretur, QUÆ FIDEM ILLAM ABOLET, et docet novam, quæ est in unum Deum, et simul unita est charitati, non conservaretur ulla caro, hoc est, non salvaretur unus homo.

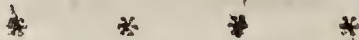
4. Quod fides hodierna destruxerit universam Ecclesiam, ac falsificaverit totum Verbum, supra ostensum est; quare nisi nova Ecclesia a Domino instauretur, quæ et Ecclesiam et Verbum suæ integritati restituit, non conservari potest ulla caro.

5. Quod illi qui in fide hodiernæ Ecclesiæ sunt, intelligantur per Draconem et Pseudoprophetam, et quod ipsa illa fides per puteum abyssi ex quo locustæ exiverunt, ut et per magnam urbem, quæ spiritualiter vocatur Sodomia et Ægyptus, ubi bini testes occisi sunt, in Apocalypsi Revelata ostensum est. Similiter quod ibi per Novam Hierosolymam nova Ecclesia intellecta sit. — Quoniam ibi dicitur, quod postquam Draco et Pseudopropheta in Infernum coniecti sunt, ex Cælo a Deo descenderit Nova Hierosolyma, patet, quod postquam fides hodiernæ Ecclesiæ damnata est, nova Ecclesia e novo Cælo a Domino descendat, ac instituat.

6. Ex his patet, quod nisi nova Ecclesia existat, quæ abolet fidem in tres Deos, et recipit fidem in unum Deum, ita in Dominum Jesum Christum, et simul hanc cum charitate in unam formam conjungit, non possit ulla caro salvari.

7. Videatur etiam supra, quod redemptio non potuerit effici, et inde nec salvatio dari, nisi a Deo incarnato, ita non ab alio, quam a Deo Redemptore Jesu Christo; quia salvatio est perpetua redemptio. Tum etiam quod Deus, Fides et Charitas sint tria Essentialia Ecclesiæ, et quod ab illis universa Theologia, ita Ecclesia pendeat; quare ubi de tribus illis falsa traduntur, et imbuuntur, homini non est salus.

CLAUSULA. Quod nemo possit posthac venire in Cælum, nisi in Doctrina Novæ Ecclesiæ quoad fidem et vitam sit; causa est, quia novum Cælum, quod a Domino nunc instauratum est, est in fide et vita secundum illam Doctrinam.



For the sake of the English reader, a translation of the foregoing is annexed, as follows.

*The TENTH and LAST CHAPTER of the CANONS
of the NEW CHURCH.*

That unless a New Church takes place, which shall abolish the faith of the Old Church, which is a faith in three Gods, and maintain a new faith, namely in One God, and thus in the Lord God the Saviour Jesus Christ, no flesh can be saved, according to the Lord's words.

1. **T**HE Lord, when speaking to his disciples concerning the consummation of the age, and his advent, or second coming, that is, of the end of the present church, and at the same time of the beginning of a New Church, after having described the desolation and affliction of that time, saith, *That unless those days were shortened, no flesh could be saved*; that is, all men would perish in eternal death. See Matt. xxiv. 21, 22.

2. The reason why no flesh could be saved, unless that affliction and abomination of desolation should be taken away, is because by the faith of the present Church there is no conjunction with God, and consequently no salvation; for this solely depends on conjunction with God, nay, salvation is that very conjunction.

3. The reason why by the faith of the present Church there is no conjunction with God, is because that faith is a faith in Three Gods, and unless faith be directed to One Only God, it hath not the power of effecting conjunction. A further reason why the faith of the Old Church cannot effect conjunction with God, is, because it is directed to God the Father, who is inaccessible; and also to a Son, whom they suppose born from eternity, who in that case would likewise be inaccessible, because of the same essence with the Father; in like manner it is also directed to the

Holy Spirit: Now as there was no Son from eternity, nor any Holy Spirit from eternity, it follows, that a faith directed to those two [as distinct persons from eternity,] is a faith in no God at all. Add to this, that the present faith cannot be united with charity; and a faith not united with charity, and thus abiding alone, does not effect conjunction. Hence it follows, that unless a New Church be established by the Lord, *which shall abolish that faith*, and teach a new faith, which is in One God, and is at the same time united with charity, no flesh could be preserved, that is, *not a single man could be saved*.

4. That the present faith hath totally destroyed the Church, and falsified the Word, from beginning to end, was shewn above; wherefore unless a New Church be established by the Lord, which may restore both the Church and the Word to their integrity, no flesh can be saved.

5. That they who are in the faith of the present Church, are the persons meant by the Dragon and the False Prophet; and that that very faith is understood by the bottomless pit, out of which there came forth locusts, as also by the great city, spiritually called Sodom and Egypt, where the two witnesses were slain, was shewn in the APOCALYPSE REVEALED. In the same book it is also proved, that by the New Jerusalem is meant a New Church.——Forasmuch as it is there said, that after the Dragon and the False Prophet were cast into hell, the New Jerusalem descended from God out of heaven, it is evident, that after the damnation * of the faith of the present Church, the New Church descendeth from the Lord out of heaven, and is established.

6. From what has been said it is plain, that unless a New Church

* By the *damnation* of the faith of the present church we are to understand, that all communication between that faith and heaven is cut off, and consequently that every person must fully and completely *reject* it, if he would become a real member of the New Jerusalem, and an *actual* citizen thereof.

Church takes place, which shall abolish the faith in Three Gods, and receive a faith in One God, and thus in the Lord Jesus Christ, and at the same time conjoin this faith with charity in one form, no flesh can be saved.

7. See also what has been already shewn, namely, that neither redemption nor salvation could possibly have been effected, except by an Incarnate God; that is to say, by no other than God the Redeemer Jesus Christ; for salvation is perpetual redemption. Moreover, that God, faith, and charity, are the three essentials of the church, and that on these depends the whole of theology, and consequently the whole of the church. Wherever therefore false notions concerning these three essentials are maintained and imbibed, there salvation cannot reach to man.

CONCLUSION. That hereafter it is not possible for any one to go to heaven, unless he be in the doctrine of the New Church, both as to faith and life.* The reason is, because the New Heaven, now established by the Lord, is in faith and life according to that doctrine.

REMARKS on the JEWISH MASORA.

THE Masora is a work on the Bible, performed by several learned rabbins, or Jewish doctors, to secure it from any alterations which might otherwise happen. For as the sacred scriptures were originally written *without the*

3 F 2

points,

* Let it be here remarked, that although many may not in the present life receive the doctrines of the New Church, (some having never heard of them,) yet if they live in charity according to the best light they have, they will after death be instructed therein, and also embrace them. Still, however, they cannot be actually admitted into heaven, until by a removal of what is discordant with the thoughts and affections of angels, they are prepared to conspire with them in ascribing salvation, glory, honour, and power to the One God Jesus Christ alone in his Divine Humanity.

points, or vowels ; and as many various readings had arisen, which rendered them liable to an infinite number of alterations, the Jews had recourse to a canon, which they judged infallible, to fix and ascertain the true reading of the Hebrew text ; and this rule they called *Masora*, which literally signifies *tradition*, from מָסַר, *tradidit* ; implying that this critique was a tradition which they had received from their forefathers. Accordingly they say, that when God gave the law to Moses, at Mount Sinai, he taught him, first, the true reading of it, and, secondly, it's true interpretation ; and that both these were handed down by oral tradition, from generation to generation, till at length they were committed to writing. The former of these, viz. the true reading, is the subject of the *masora* ; the latter, or true interpretation, that of the *mishna* and *gemara*.

The Masora regards merely the letter of the Hebrew text ; in which they have, first, fixed the true reading by vowels and accents : they have, secondly, numbered not only the chapters and sections, but the verses, words, and letters of the text : and they find in the Pentateuch 5245 verses, and in the whole Bible 23206. But this is to be understood as comprehending as well those books in the Old Testament which have not the internal sense, as those which have.

The Masora is called, by the Jews, the hedge or fence of the law, because this enumeration of the verses, words, and letters, is a means of preserving it from being corrupted and altered. And we are informed by Emanuel Swedenborg, that it was by the divine providence of the Lord, that the Masorites undertook and performed this work ; for hereby the original text of the Word is actually preserved entire even as to every letter and iota.

The Masorites have, thirdly, marked whatever irregularities occur in any of the letters of the Hebrew text ; such

as the different size of the letters, their various positions and inversions, &c. and have also given reasons for these irregularities and mysteries in them. But as these mysteries principally regard the internal sense, which is now for the first time revealed to the world by means of Emanuel Swedenborg's writings, it is not to be expected that the reasons and interpretations of those rabbins should prove satisfactory.

They are, fourthly, supposed to be the authors of the Keri and Chetibb, or the marginal corrections of the text in our Hebrew Bibles.

The text of the sacred books, it is to be observed, was originally written without any breaks, or divisions into chapters and verses, or even into words; so that a whole book, in the ancient manner, was but one continued word. Of this kind we have still several ancient manuscripts, both Greek and Latin. Hence we may see a reason why the Holy Scriptures are emphatically styled **THE WORD**; being in reality such at the first giving thereof, but still more so prior to it's proceeding from the Lord, who is himself the Word, and in whom it is, and ever was, **INFINITELY AND DISTINCTLY ONE ESSENTIAL UNDIVIDED TRUTH**. But in order to be accommodated to the apprehension and capacity of finite creatures, in it's descent from the Lord, and even according to the degrees of it's descent, it becomes as it were divided and separated, first into distinct books, then into distinct chapters, verses, and words. In this last state it is adapted to the first conceptions of children and of the simple, who, as they improve and advance in understanding, learn to unite in their minds the various detached ideas which they had at first formed, till at length they see the whole Word in it's internal sense as one continued chain of divine truths proceeding from one God or Lord, and centering in him alone.

According

According to Elias Levita, they were the Jews of a famous school at Tiberias, about 500 years after Christ, who composed, or at least began, the Masora; whence they are called Masorites, and Masoretic Doctors. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it; and which serve for vowels.

The age of the Masorites has been much disputed. Archbishop Usher places them before Jerom; Capel, at the end of the fifth century; father Morin in the tenth century; Dr. Kennicott about the year 800; Basnage says, that they were not a society, but a succession of men; and that the Masora is the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were Masorites from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030; and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the Masora, flourished at this time.—Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern Jews have followed that of Ben Naphtali, and the western that of Ben Asher; and all that has been done since is to copy after them, without making any more corrections, or Masoretical criticism.

To the EDITORS of the NEW MAGAZINE, &c.

GENTLEMEN,

I Stand well-affected to this your new and judicious undertaking, and hope the age is discerning enough to encourage and reward your monthly care of them. All, I should think, who wish well to themselves, and those they leave

leave behind them, will certainly take it in, though they should not immediately understand and enter into all the sense and full meaning of the theological part of it. They who refuse it on this account, ought, on the same account, to exclude the Bible from their houses: for who understands this in all it's excellency and fulness?

I am obliged by your insertion of THE IRRESOLUTE MAN, and suffering me to bring up the rear of your last. I have lately been considering THE NATURE AND EVIL TENDENCY OF SOME OF OUR ENGLISH PROVERBS; and here send you a specimen, that you may judge and decide upon it, and admit, or shut it out, as is most agreeable to you.

As many evils originate in falses, and are too often perpetuated and confirmed thereby, whoever removes the one, undermines the other at the same time, and of consequence promotes and does good. On this principle I act and write: this seems the principle of your Magazine, and of all I have yet seen of E. Swedenborg's writings; and is the principle of the Word throughout.

I meet with some who differ in this respect, and say it is enough "*to declare the True, without exposing the False;*" believing this latter will fall at the sight of the former, as Dagon before the ark. But experience, as well as the Word, is against them:—and if you approve it, let this well-meant page tell them so, from their's, and your's, in the love and affection of the truth,

SENEX.

An English Saying, taken from an Italian Proverb, weighed in the Balance of the Sanctuary, and found wanting.

"EVERY ONE FOR HIMSELF, AND GOD FOR US ALL."

WHATEVER truth, under certain restrictions, there may be in this saying, as it is too frequently quoted, it has proved

proved hurtful and destructive. Hereby all PUBLIC SPIRIT and DISINTERESTEDNESS is struck at, and man is left to sink and dwindle into an arrant muckworm. In consequence of being governed by it, (unexplained and undigested,) man has indulged his own proprium and self-love to such a degree, as to become his own idol: his natural, civil, and religious connections, with the rest of his fellow-creatures, have been hereby undermined and lost sight of, and charity swallowed up in the whirlpool of SELF. "Help thyself, and God will help thee," is a just and true saying; but "help thyself, and leave others to God," has neither equity, truth, nor scripture in it. It is so directly contrary to "bearing one another's burdens," and to the same Apostle in another place, "Look not every man on his own things, but every man also on the things of others," that it misguides the simple, and leads the plain wayfaring traveller astray.

This, Gentlemen, is a specimen of what I mean to go on with, if it falls in with your plan, and meets with your approbation, who am not too old to read and approve your Magazine. SENEX.

Middlesex, Nov. 9, 1790.

The following was inclosed in a Letter from a Gentleman in Holland, to R. HINDMARSH, of London, dated July 4, 1786; and is inserted as a Specimen of what might be done in that Way, by any who had Leisure thus to digest the *Arcana Cœlestia*.

COPY of a FIRST ATTEMPT of a FOREIGNER, to give the WORD in the SPIRITUAL SENSE, from Baron Swedenborg's *Explanation of it*.

GEN. I.

1. **I**N the beginning of time the Lord prepared for regenerating the internal and external man.

2. And man before regeneration was without any good or any truth in him ; and all his appetites and lusts were false and wrong, and the divine mercy of the Lord moved (or brooded, as a hen over her eggs,) over the hidden knowledges of goodness and truth, which were still in man.

3. And the Lord said, Let man distinguish the difference between real and apparent truth ; and let him see and know that I the Lord am essential goodness, and essential truth : and he did so.

4. And the Lord saw the new view in which man perceived good and truth ; and he saw that it was from the Lord, i. e. perfect. And the Lord divided between the new view of things, and the old view of things in man before his regeneration ; and the first he compared to day, and the second he compared to night.

5. And so there was a state of shade, of delusion, of falsity, and want of faith ; and a dawning of *a better state*. This is the first period of man's regeneration.

6. And the Lord said, Let the *internal man* (which is in man) be able to distinguish between the *knowledges* which are in the *internal man*, (which are goodnesses and truths from the Lord alone,) and the *scientifics* (or mere impressions of the senses,) appertaining to the *external man*, (which are the *good things* man still supposes he does, and the truths he still supposes he speaks from himself) : and let the things of the *internal man*, which hitherto made one confused mass in man, with the things of the *external man*, be henceforth totally distinct and separated.

7. And God settled and confirmed more and more the *internal man*, and made a separation between the *knowledges* of the internal, and the *scientifics* belonging to the external man : and it was so.

8. And the Lord called the *internal man*, thus disposed, *heaven* ; so there had been a state of *less perfection*, and

there was a state of *more perfection* : a state of less and more light. This was the second period.

9. And the Lord said, Let the *knowledges of truth and goodness*, which man is now become sensible of, (has now learnt,) that descend by *influx from the internal man*, or *through the internal man to the external*, (from the Lord);—let these knowledges now be gathered and stored up in his memory, and there become his *scientifics*, (take the same place his *natural scientifics* hitherto held,) and so let the *external man* be exposed.

10. And the Lord called the *external man* EARTH ; and the stirring-up of *knowledges* he called SEAS ; and the Lord saw that it was from Himself (i. e. PERFECT GOOD).



The TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

[Continued from p. 347.]

OUR Lord having been shewn the magnificence of the building of the temple, makes this answer to his disciples, “ See ye not all these things ? Verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down.” The disciples being then unenlightened, unregenerate, and having only an outward, sensitive, and rational life, centering in earth, and outward earthly things, had very little or no knowledge of heavenly things, or divine mysteries ; therefore they understood the Lord only according to the bare outward literal sense : but it must be acknowledged that our Lord seldom spoke of outward transitory things, but in and by them declared and delivered important mysteries of inward divine things : and surely it must be confessed that our Lord’s
business

business on earth was more important than to be confined to earthly things. Yet, notwithstanding this, we still find that those men among us, who have a little more human learning than the rest of their brethren, and are thereupon called divines, teach that our Lord only meant the outward temple, and that his prediction was literally fulfilled; and that the Roman general not only demolished the temple, but moved every stone to the very foundation. Now what proof there is of this, I know not; nor do I find any one assign any other reason for Titus's acting thus, than his enmity against the Jews for their obstinacy, in not delivering up the city sooner. How far this carrieth the least probability of truth, or of what moment it is to the spiritual divine man, in what manner this heap of dark earth was thrown down, I will leave to the truly enlightened to determine.

This important and very remarkable 24th chapter of Matthew, with the corresponding parts in Mark and Luke, have generally been understood to mean both the destruction of the city and temple of Jerusalem, and the destruction of the whole earth, that is, the end of this world. But all the commentators, who have considered it in this light, have so far failed in their expositions, meeting with such insurmountable difficulties in reconciling our Lord's words in the different parts, to be consistent with themselves and their own plan, that, instead of discovering our Lord's internal spiritual meaning, they have cast a cloud of darkness over it; and their comments have been confusion and absurdity: for, confining themselves to the outward letter, they (not being able to see any farther, or penetrate any deeper) could not possibly make any better of it. But, I doubt not, it will plainly appear, as we pass on, that our Lord did not in any part of these scriptures simply mean the destruction of the city and temple, nor has it the least respect to the end

of the world. But it seemeth very clear that the disciples had such confidence in the durableness of their outward temple, that it would stand as long as the world endured ; and that the fulfilment of our Lord's words would be the end of the world. Indeed, if we consider the taking the Lord's words concerning the temple in the bare outward sense, they had much better ground for their conclusions, than those have for their assertions who tell us, that the Romans rased the very foundation ; for as it is highly probable that the foundation was laid very deep, so it is as probable that part of it will remain as long as the mountain remaineth, on which it was built. That this scripture does not mean simply the destruction of Jerusalem, nor yet the end of the world, must be clear to every discerning mind, on considering the different expressions and their disagreement, when taken in that light ; so that it must be needless to descend to particulars to prove it, as likewise it is not to be considered according to the outward literal expression.

The disciples, being greatly struck with our Lord's words, take the first opportunity of asking him what will precede as a sign of the approach and fulfilment of these things, and when the end of the world will be. But let us mark and well weigh the Lord's answer, who well knew they did not then understand nor comprehend spiritual things ; and what he saith to them he still saith to every member in every age of the church : " Take heed that no man deceive you." But how little is this attended to ! Each man is hearkening to the outward voice of man, and not to the internal voice of Christ ; so is deceived by man, and deceiveth himself.

It must be granted by all, that our Lord's doctrine was truly spiritual ; but as none can comprehend spiritual things but the truly spiritual man, it is herein that men are deceived ; for divine mysteries cannot be comprehended by

the rational powers, until the understanding of man is enlightened by the true and genuine light of heaven. Therefore no man whatever, how learned soever in earthly wisdom, can possibly understand the things of God, until there is an union, at least in some degree, between the human and divine nature by regeneration.

“Take heed that no man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many.”

Now no one will, I think, pretend to prove that this was fulfilled in it's full sense between our Lord's death, and the destruction of the material temple; so this first sign, as well as many others mentioned, may serve not only as a negative proof that our Lord's words are not to be understood literally, and that they are not to be confined to the destruction of Jerusalem; nor yet to mean the end of the world, according to it's present form, or it's purification, and restoration of the kingdom of glory.

But it may be asked here, What then did our Lord mean? and what are the important things here foretold? To this I will just answer in general, and afterwards descend to particulars, and demonstrate the truth.

[*To be continued.*]

A TREATISE on the ORIGIN of the EARTH, &c.

[Continued from p. 381.]

5. **T**HERE are, besides these, huge bodies revolving about our sun, the common fountain of light in this his universe, called moveable stars or planets; these in like manner have a diurnal rotation; and according to their distances from the sun, the common center of the universe,

revolve

revolve round the sun, and describe orbits which complete their years, and produce in them time and space. These immense bodies, like our globe, have an inclination of their poles, according to which they are carried through their zodiacs; hence they have their springs, summers, autumns, and winters: they are turned also like wheels round their axis, by which means they behold in every rotation the morning rising, and the evening setting, whence also their noon and night, with the intermediate light and shadow. Moreover, there are lesser globes, which circulate about these planets, like our moon, called satellites, which reflect mutually the light received from the sun on the superficies of each planet, and in like manner enlighten them. That which is thrust out into the outermost circle, so far distant from the sun, lest it should have a weaker or more uncertain light than the rest to wander in, is surrounded with a girdle, namely, a great satellite, like a great lunar mirror, which receives rays from the sun, however refracted by the way; and by collecting them together, sufficiently enlightens and warms that part of the surface opposed to it.

6. Innumerable stars shine round about this great sun, and his planetary system, which being divided into twelve signs, according to so many sections of the zodiac, constitute, with the constellations, the immensity of the visible firmament. Each of these stars are fixed, and in imitation of this great sun of our's; being in the center of a system, and occupying a determinate space, which is subject to the operation of it's rays, as a proper and distinct universe. As many stars, therefore, as we behold clustering in the firmament, and like a crown adorning our world, so many universes there are, greater or lesser, according to the quantity of light they emit, and it's power. These celestial spaces, like so many immense circles, by their mutual

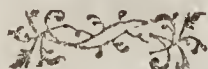
contact, press each other, connect their spheres together, and by an infinity of insertions link themselves together, so as to constitute a celestial sphere; and by an infinity of orbs they obtain a form which is the original and pattern of all forms and spheres, where all and singular the starry revolutions most harmoniously concur in one and the same end, namely, that they may mutually strengthen and establish each other, which union resulting from the goodness of *form*, has occasioned this total and complex frame taken together, to be called the firmament; (b) for in such a large complicated body, no member arrogates to itself any thing

(b) This form which the stars, with their universes, plan out and jointly produce by their insertions mutually into each other's orbits, and which is for that reason called the *celestial form*, could never be acknowledged the most perfect of all forms in the world, if appearances were to be trusted, such as the eye transmits to us in this terrestrial globe; for the eye does not penetrate into the distance of one star behind another, but sees them as fixed in an expanded plane, one by the side of another. Hence they appear in a disorderly heap.—But yet that the form resulting from the connection of all the stars in the universe, in a complicated series, is the very pattern of all forms, may be seen not only from this, that it serves for a firmament to the whole heaven, but also that it serves to excite the first substances of the world, and their natural powers into action; from which action, and the co-operation of their universal form, nothing but what is most perfect can proceed. This may be confirmed also from the distance of stars mutually from each other, being so many ages preserved, without the least change of place; such forms are preserved entire by their own proper virtue, for they emulate something *perpetual and infinite*. But the qualities of such forms cannot be comprehended, unless we compare them with the inferior or lowest forms, the knowledge of which we gather from visual objects, at the same time abstracting or casting away the ideas of imperfection with which these inferior forms labour. Let us pursue this method in a few examples. The lowest form, or that which is proper to earthy substances, is that which is determined by mere angles and planes, whatever figure they compose, provided they constitute a form. This, therefore, is called the angular form, the proper object of our geometry: from this form we may contemplate the next superior, or the perpetual angular, which is the same as the circular or spherical; this is more perfect than the other, because it's circumference is as it were a perpetual plane, or an infinite angle, because it is void of both planes and angles; therefore it is the measure of all angular forms, for we measure all angles and planes by sections and sines of circles, from whence we see there is something infinite or perpetual takes place in this form, which was not in the first, viz. the circular revolution, whose beginning and end cannot be assigned. In the circular or spherical form, we may again contemplate a certain superior form, which is spiral, or perpetually circular; for to this there is added something perpetual or infinite, which the other had not, viz. that it's diameter is not included or terminated in any center; neither are they simple lines which it describes, but it is determined by a certain out-line of any figure of a circle, or superficies of a sphere, which serves to it in the place of a center; and it's diameter

thing as a propriety, unless it be such as may (consistent with the stability of the whole) be particularly centered in it; and again by successive revolutions return with advantage to the common center, viz. the good of the whole. Wherefore they do not confine their light and heat within their proper spheres, but transmit them into the dark corners of our solar world, and to the gross bodies of which our earth consists; hanging out their lamps when the sun is gone down, and leaving our hemisphere, night invests the earth.

[To be continued.] p. 445.

ameter inclines after the inflection of some kind of a curve; for which reason, this form is the measure of the circular form, as the circular form is the measure of the angular. In this spiral form we may contemplate a yet more superior form, which is called the perpetually spiral, or vortical, to which again something more perpetual, or infinite, is added, which was not in the foregoing; for the spiral referred itself to a circle, as to a certain infinite center, and from this brought itself back to it's term, or boundary, through it's diameter, to a fixed center. But this vortical form refers itself to the spiral as a center, by perpetual circular lines, and is for the same reason of it's superiority, the measure of the spiral form: this vortical form manifests itself more especially in magnetics. In this vortical form, we may again contemplate a form of a more superior or supreme nature, viz. the perpetually vortical, or the celestial form, in which many finites, as so many imperfections, are deposited, (or laid aside as it were,) and as many perpetuities, or infinities, assumed. Hence this form is the measure of the vortical, and the pattern or idea of all the inferior forms; from whence, as the form of all forms, they descend, and are produced. The supra-celestial form is spoken of in the sixth scene of this work, in which there is nothing but universal order, law, idea, and essence of essences, and so on. That this doctrine of forms is just, will be demonstrated, God willing, in a treatise of forms, and doctrine of orders and degrees. In the celestial form, these faculties and virtues occur; that one thing respects the other as itself; neither does it endeavour at any thing, but the common firmness and union of the whole; for herein there is no fixed center. But as many points as there are in it, so many centers there are; so that all it's determinations consist of centers, or mere representations of them: by which structure, nothing is considered as proper to it, unless it has such a character, that in general, or from all the centers taken together, it may enter into itself; and by a continued revolution, return back into the other centers in general what it acquires in particular. This indeed may seem strange at the first consideration, because remote from the objects of our sight; but that the thing is so in fact, may be seen from every appearance of things, traced up to it's cause and first principles; more especially in our animal body, where such a disposition of parts every-where occurs, that there is nothing but what considers itself in a center; however, with respect to the determinations of the adjoining, or remote part, it may seem to be in the circumference, or constitute the diameter, or axis. This idea we may contemplate yet more evidently in the modifications of æther by the rays of light.



THE NEW
MAGAZINE OF KNOWLEDGE
CONCERNING
Heaven and Hell,
AND THE
UNIVERSAL WORLD OF NATURE;
OR, *GRAND MUSEUM* OF
Intellectual, Rational, and Scientific Truths.
For DECEMBER, 1790.

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BY A SOCIETY OF GENTLEMEN.

L O N D O N:

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[PRICE SIXPENCE.]

TO THE READER.

THE following NOTE on Baron Swedenborg's Discovery of a *seventh* primary Planet in our Solar System, belongs to Page 451 of this Number, and should have been inserted there.

* From this passage it is plain, that Baron Swedenborg was apprized of the actual existence of *seven* primary planets, though all the other philosophers of his day were acquainted with no more than *six*, viz. *Mercury, Venus, the Earth, Mars, Jupiter, and Saturn*. The *Moon* is not a *primary* planet, but a *secondary* one, and is expressly considered as such in the same paragraph to which this Note refers: so that it is impossible the Author could mean to include the *Moon* as one of the *seven*; for he says, that *besides those seven*, some of them had satellites revolving round them in small orbits, and then instances the *Moon* as a *secondary* planet appointed to attend this *Earth*. Swedenborg's treatise on the *Origin of the Earth* was published in Latin in the year 1745; and it was not till the year 1781 that Dr. Herschel discovered the *seventh* primary planet, called *Georgium Sidus*. The honour of the *first discovery* therefore evidently belongs to Baron Swedenborg. But we do not hereby mean to lessen the merit of Dr. Herschel, who is also justly entitled to his full share of praise, for making the same discovery at a *later day*, and for particularizing the planet's situation and motion in the heavens. As Baron Swedenborg was not in the habit of making actual observations, not being provided with the instruments necessary for that purpose, it is highly probable that he received his information of a seventh primary planet from the spiritual world, the truth of which has since been confirmed by the astronomical observations of Dr. Herschel.

This TENTH Number, having a copious Alphabetical Index at the End, completes the FIRST VOLUME of our Work, which may be had either in Sets, price 5s. or in distinct Numbers, price 6d. each.

On TUESDAY, the 1st of FEBRUARY Next, will be Published,
Price SIXPENCE,

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For JANUARY, 1791:

Containing a great Variety of useful and interesting Subjects,
and Embellished with a fine PORTRAIT of the Rev.
FRANCIS LEICESTER, A. B. late of St. Peter's
College, Cambridge.

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To the EDITORS.

GENTLEMEN,

AS my last met with your approbation, and you are pleased to say, a continuation will be acceptable, I send you a second proverb, exposed and treated as the first was; and, let me hope, it may have it's use.

Though somewhat dim with age, yet I have sight enough to see you are rightly engaged; that the cause you have taken up, is a good one; the cause of him who alone is God, even the Lord Jesus Christ; and who will espouse, and smile upon you another day, when his enemies lie under his feet.

I have sat up long enough in life to see the churches are all fast asleep, have corrupted and falsified the truths and doctrines of the holy and sacred Word, and are come to a lethargic end. I rejoice to hear and find, the new and rising

ration are growing up into a new, and rising church; they have my congratulations.

Age, we are told, is honourable, if it be found in the way of righteousness: but to be an old man, in a new church, living up to it's laws and orders, must be an higher honour still; I feel it my greatest glory, and shall make it my one great aim.

Might I indulge another wish, it should be, to see the present, and rising clergy, arising into all this view, and coming forth as new-church witnesses. Are there none to guide her of all the sons she hath brought forth? None that taketh her by the hand, of all the sons she hath brought up? Must the sons of strangers build up her walls? But I have done, with once more assuring you, I am,

Your well-wishing, and obliged

Middlesex, Dec. 4, 1790.

SENEX.

Of some easy and pliable, though sinful and bad Characters, it is frequently said,

“THEY ARE NOBODY'S FOES BUT THEIR OWN.”

THIS must be an hurtful saying, because it is not founded in truth. It originates in evil, and goes upon this false principle, that sin, in many cases, is inimical only to the person who commits it. To expose, and refute this, is only to state and exemplify it. A drunkard, for instance, does not *fight* and *quarrel* in his cups; *violate* his neighbour's wife, or do other acts of violence and hostility; he is, therefore, *nobody's foe but his own*. Is this true? Far from it. He hereby strengthens the hands of the wicked, and keeps them in countenance by the evil and bad example he sets; and this is being *their* foe. Besides which, he is an enemy to his *family* and *relatives*, (if he has any,) or to the

poor,

poor, (if he has none,) in mis-spending that *substance* in riot and excess, which should have been for their benefit and advantage. And he is a foe also to the *community* and *country* he lives in, in mis-spending that *time*, and impairing and destroying that *health* and *strength* which might have been employed in their use and service. And, to crown all, he is *God's* enemy and foe, in breaking his laws, and trampling his mandates and orders under foot. All this sufficiently proves this is no proverb of Solomon's, but the raw and undigested saying of some ignorant and unthinking mind. Cease, reader! to hear such instruction! it causeth to err from the words of knowledge.

SENEX.

A Series of LETTERS *to the* REV. DR. PRIESTLEY.

LETTER IV.

REVEREND SIR,

HIPPOLYTUS says, that Jesus Christ coming into the world was both God and man: his manhood, he says, is easily comprehended from the several imbecilities which characterized the several sufferings that afflicted him. But his Godhead may be easily discerned from the adoration of angels, the numerous miracles which he performed, and the powers which he imparted to his disciples. Biblist. P. P. tom. v. p. 478.

The emperor Constantine, in his oration to the church, published by Eusebius, has quoted an acrostic from the Erythæan Sibyl, which asserts, “ that the believers and unbelievers shall behold the most high God clothed in flesh; who is our God the Saviour, the immortal King who suffered for us.”

Dionysius,

Dionysius, bishop of Rome, in a letter writes thus : “ It is necessary that the divine Word should be one with the God of the universe ; and that the Holy Ghost should adhere and reside in God ; it is likewise necessary that the Holy Trinity should converge into Unity ; and, as it were, draw to a point or summit, which is the Almighty God of the universe.” Athan. Synod. Ric. p. 421.

Thus, Sir, I have brought this view to a conclusion, in which are a few things to be remarked. It is clear, then, the ancient church and fathers did not consider Jesus Christ as a mere man ; they considered him as God : but I do not say they had the fullest and clearest views on this subject ; particularly the latter fathers ; they began to divide the divine nature, and to make gross distinctions in the nature of them. By attempting to be wiser than what was written ; by obtruding into things which they knew not, they confounded themselves, and perplexed others.

All truth is important, particularly divine truth, and, more especially, when it regards the Being whom we worship. While we are fully justified in rejecting the opinions of men, let us beware how we neglect the declarations of God, who only can inform us concerning himself. Let not the extent of the divine mercy be the means of our rejecting it ; and because the light of divine wisdom is exceeding bright, therefore we close our eyes in fullen darkness.

I am, Reverend Sir,

with much respect, your's, &c.

Dec. 7, 1790.

CLERICUS.

An ESSAY on ECCLESIASTIC and CIVIL GOVERNMENT. By the Hon. E. SWEDENBORG.

THERE are two things which require order and regulation amongst men, viz. what relateth to heaven,

and what relateth to this world. The things which relate to heaven we call *Ecclesiastic*, and the things which relate to this world we call *Civil*.

Order cannot be preserved in the world without governors ; whose business it is to observe whatever is according to order, and whatever is contrary thereto ; and to reward those who live according to order, and to punish those who offend against order. Without such wise regulation the whole race of mankind must inevitably perish, since in consequence of hereditary corruption, there is an innate desire in every man to obtain power and preheminance, and to appropriate to himself what belongeth to others ; which is the source of enmities, envyings, hatreds, revenges, deceits, cruelties, and many more evils ; wherefore unless men were kept under some external restraint by the laws, offering the rewards of honour and wealth, agreeable to their lusts, to those who do good, and threatening the loss of honour, wealth, and life, to those who do evil, the whole race of mankind must inevitably perish.

It is expedient therefore that there should be governors, to keep the multitude of mankind under the regulations of order ; and that these governors should be persons skilled in the knowledge of the laws, full of wisdom and the fear of God. It is expedient also that order should be maintained amongst the governors, lest any one, through lust or inadvertence, should allow offences against order ; and this may be best effected by an appointment of governors of different degrees, some of higher, and others of lower authority, who shall be governed themselves by the laws of subordination.

Governors in matters ecclesiastic, or such as relate to men's concerns with heaven and another life, are called *Priests*, and their office is called the *Priesthood* ; but governors in civil matters, or such as relate to men's concerns with this world, are called *Magistrates*, and their Chief, where such a form of government prevaieth, is called *King*.

With

With respect to the office of Priests, they are to teach men the way to heaven, and likewise to lead them therein; they are to teach them according to the doctrine of their church derived from the Word; and they are to lead them to live according to such doctrine. Such priests as teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds; but such priests as only teach, but do not lead to goodness of life, are the evil shepherds.

Priests ought not to claim to themselves any power over the souls of men; inasmuch as they cannot discern the true state of the interiors, or heart; much less ought they to claim the power of opening and shutting the kingdom of heaven, because that power belongeth to the Lord alone.

Dignity and honour ought to be paid unto priests on account of the sanctity of their office; but a wise priest giveth all such honour unto the Lord, from whom all sanctity cometh, and not unto himself: whereas an unwise priest attributeth the honour to himself, and taketh it from the Lord. They who claim honour to themselves, on account of the sanctity of their office, prefer honour and wealth to the salvation of the souls committed to their care; but they who give honour to the Lord, and not to themselves, prefer the salvation of souls to honour and wealth. The honour of any employment is not in the person of him who is employed therein, but is only annexed to him on account of the dignity of the office in which he is employed; and what is thus annexed doth not belong to the person employed, but to the employment itself, being separated from the person when he is separated from his employment. All personal honour is the honour of wisdom, and the fear of the Lord.

Priests ought to instruct the people, and to lead them by the truth of instruction to goodness and righteousness of life; but they ought not in matters of faith, on any account, to use compulsion;

compulsion ; inasmuch as no one can be compelled to believe contrary to the dictates of his understanding. Every person ought to be allowed the peaceable enjoyment of his religious opinions, howsoever they may differ from those of the priests, on this condition, that he maintaineth them quietly and peaceably ; but if he maketh disturbance thereby, he ought then to be separated from the community ; for this is according to the laws of order, whereon the priesthood is established.

As Priests are appointed for the administration of those things which relate to the divine law and service, so Kings and Magistrates are appointed for the administration of those things, which relate to civil law and justice.

Forasmuch as the King cannot extend his single administration to all persons and cases, therefore there are governors under him, who are each of them invested with the power of administration, where that of the King cannot be extended.

These governors taken collectively constitute the royalty ; but therein the King is the chief and the head.

Royalty itself is not in the person of any one, but is annexed to the person. The King who fancieth that royalty is in his own private person, and the governor who fancieth that the dignity of government is in his person, are alike unwise.

Royalty consisteth in governing according to the laws of the realm, and in decreeing judgment according thereto from a principle of justice. He is a wise King who considereth the law as his superior, and he is an unwise King who considereth himself as superior to the law.

The King, who considereth the law as his superior, annexeth royalty to the law, and maketh himself subject thereto ; because he knoweth that the law is justice, and all justice as such is divine : but the King who considereth himself as superior to the law, annexeth royalty to himself, and fancieth either that he himself is the law, or that the law, which is justice, is derived from himself ; in this case he

claimeth to himself that which is in it's nature divine, unto which he nevertheless ought to be in subjection.

The law, which is justice, ought to be enacted by persons skilled therein, who are at the same time full of wisdom, and the fear of God; and the King and his subjects ought afterwards to live in obedience thereto. He is a true King, who liveth in obedience to the laws of his kingdom, and setteth therein a good example to his subjects.

An absolute Monarch, who fancieth that his subjects are his slaves, and that of consequence he hath a right to their lives and properties, if he exerciseth such a power, is not a King, but a Tyrant.

The King ought to be obeyed according to the laws of the realm, nor in any wise to be injured either by word or deed; for hereupon the public security dependeth.

An AUTHENTIC DESCRIPTION of HELL, and HELL - TORMENTS.

*Particularly of the Hells of those who have passed their Lives
in Hatred, Revenge, and Cruelty.*

[Continued from p. 251.]

BENEATH the back parts there is a dreadful hell, where the inhabitants seem to strike themselves with knives, aiming the knives at the breasts of each other like furies, but at the instant of giving the stroke the knife is taken away from them. These are such as bare so violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. This hell was opened to me, but only in a small degree, on account of their dreadful cruelties, to the end that I might be an eye-witness to their mortal hatreds.

There

There is a kind of lake towards the left in a plane with the lower parts of the body, of a large extent, being greater in length than in breadth; about it's nearer bank there appear to the neighbouring inhabitants monsters of serpents, such as frequent lakes, breathing a pestilent exhalation. On the left bank, at a little further distance, there appear those who eat human flesh, and themselves by turns, sticking with their teeth in each other's shoulders. Towards the left, at a still further distance, there appear great fishes, and large sea-monsters, which devour men and then vomit them up again. At the furthest distance, or on the opposite bank, there appear most deformed faces, particularly of old women, so monstrous that it is impossible to describe them, running to and fro like mad persons. On the right bank there are those who endeavour to kill each other with cruel instruments; their instruments are various according to the terrible animosities of their hearts. In the midst of the lake there is a continued blackness as of a bog, or morass. Sometimes I have seen spirits brought to this lake, and have been surprized at it, but I was informed by some who came from thence, that those spirits were such as had indulged mortal hatreds against their neighbour, and that the hatreds burst out as often as occasion offered, and in this they perceived their greatest delight; nor was any thing more entertaining to them, than to involve their neighbour in suits at law, and cause great penalties to be imposed on him, and even to take away his life, if they had not been deterred by the fear of punishment. Into such things are men's hatreds and cruelties changed after the life of the body; their phantasies which originate therein are altogether as it were alive to them.

They who during the bodily life have been given up to thievish and piratical practices, above all other liquors are delighted with foetid and stinking urine, and also seem to

themselves to have their habitations in the midst of such liquors, and likewise in lakes of a disagreeable stench. A certain robber, as he approached towards me, gnashed with his teeth ; the noise as of the gnashing of teeth was as plainly heard, as if it had proceeded from a man ; which is surprising, since spirits have no teeth like men ; he confessed that he would much rather live in filthy urinous places, than amidst the clearest and most limpid waters, and that the smell of urine was his chief delight ; he said that he was particularly pleased to pass his time amidst tubs of urine, and that he had his abode therein.

There are spirits who present outwardly a fair countenance, and upright life, so that none would suspect but they were upright ; they study by every method to put on such an appearance, for the sake of being advanced to honours, and of enriching themselves without the loss of reputation ; wherefore what they do they do covertly, and use others as instruments of their deceitful artifices, securing thus to themselves the property of their neighbours, without any concern for the distress of the families whom they hereby reduce to indigence ; they themselves would in their own persons be agents in the villainy without any remorse of conscience, if they could only escape public notice ; nevertheless they are equally guilty as if they themselves were agents. These are occult robbers, and the kind of hatred peculiar to them is joined with haughtiness, greediness of gain, unmercifulness, and deceit. Such in another life are desirous to be guiltless, insisting that they have done no evil, because it was not discovered ; and in order to clear themselves from every charge of guilt, they strip off their cloaths, and shew themselves naked, testifying thus their innocence. During their examination, it is very perceivable, by all their expressions, and by each particular idea of their thoughts, what sorts of spirits they are, though this is unknown to them. Such

in another life, without any regard to conscience, are desirous to murder whatever company they meet with; they carry with them moreover in their hands an ax and a hammer, and seem to have another spirit with them whom they strike as he stoops downwards, but they are cautious of shedding blood, because they are fearful of death; nor is it in their power to cast those instruments out of their hands, which yet they attempt to do with all their might, to prevent the fierceness of their minds being apparent to spirits and angels. They are in a middle distance beneath the feet in front.

There is a kind of hatred, which impelleth those that are subject to it, to delight in doing injuries to their neighbour, and in provoking every one, and the more mischief they can do, the more they are pleased; such for the most part are of the lowest class of the vulgar, yet there are some also who are not of the vulgar, who still are like these in their inward disposition, but outwardly are better behaved, owing to the civility of their education, and the apprehension they are under of legal punishment; these after death appear naked as to the upper part of the body, and very hairy; they rush one upon another, seizing each other fast by the shoulders, and thus provoke to combat; they leap over each other's heads, and return quick again to the assault, and beat each other grievously. They who were better behaved, of whom we were speaking, act in like manner, but they first salute each other, and then go round to make their assaults behind, and thus they provoke to combat; but when they see each other in front, they again salute, and again go round to make their assault behind; thus they save appearances. They appear to the left, in a middle altitude, at a small distance.

Whatever a man hath done in the life of the body, returneth successively in another life, yea, whatever he hath *thought*. When enmities, hatreds, and deceits return, the persons also are presented, and that in an instant, against whom he hath

hath indulged hatreds, and whose hurt he hath clandestinely purposed. This is the real case in another life, concerning which presence, by the divine mercy of the Lord, more will be said hereafter. The thoughts also which he hath had against the objects of his hatred appear manifestly, for in another life there is given a perception of all thoughts; hence come the lamentable states of such, because hidden hatreds then burst out openly; with the wicked, all their evil deeds and thoughts thus return to the life; but with the good, it is not so, all their states of goodness, of friendship, and of love return with the highest delight and happiness.

[*To be continued.*]

The TRUE STATE of the PRESENT CHRISTIAN CHURCH, so called. By a Lover of God, the Truth, and all Mankind.

[Continued from p. 421.]

THE great and important change and revolution which our Lord here speaketh of, called the end, is the end and destruction of what is now called the christian church; in other words, it is the overcoming, destruction, and end of the reign, dominion, rule, and government of the principalities, powers, and prevailing force of darkness, error, and falshood, over and against the light and truth: it is the judging, dethroning, condemning, and casting out, that man of sin, or antichrist; which is the aspiring, exalted, proud, dark, and ignorant reason of fallen, unregenerate man, (so we need not go to Rome, or any distant part, to find antichrist; for every man's breast is his seat and throne until regenerated). These powers, and prevailing authority of the principalities of darkness and error, have spread themselves and gained dominion throughout the whole professing world; so that truth is no-where to be found, declared,

clared, and maintained, without being falsified, mixed with, or overcome by error and darkness, I mean doctrinal truths: for light is called darkness, and darkness light: falsehoods are imposed by the priests, and received by the people for truths. Thus the foundation being laid in the sand of ignorance and falsity, the superstructure raised by the skill of antichrist and power of darkness, it's confused heap, must soon fall, it's very foundation be rased, and not one stone be left upon another. This is the end our Lord has so plainly pointed at, and so fully described; which is now very near at hand. Nay, (if the reader can bear to hear the real truth,) it is already arrived; and at this day the scripture is fulfilled.

Four notable charges or revolutions have taken place on this globe since the day of it's creation. The first was the destruction of the Adamic or most ancient church; the second, of the ancient church which succeeded the former; the third, of the Jewish or Israelitish church; and the fourth great and mighty terrible, yet necessary change and revolution, is the end of the present christian church (so called).

That this end hath already taken place, will be made to appear in the following pages.

But now to return to the words of our Lord. As the Jews were fond of, and gloried in the outward temple of wood and stone, so modern christians are fond of, and glory in their corrupted church, whose doctrines are nothing else but error and falsity, although taught and received for divine truths. It was this building our Lord meant, which was raised by the powers of darkness, composed of error, and supported by covetousness, craft, and pride, under the dominion of antichrist, that must be thrown down, and not one stone left upon another.

The predictions of Daniel, who had a clear sight and knowledge of the fourth change and revolution, were indeed fulfilled

led in some degree at the time of our Lord's appearance in the flesh ; for the abomination of desolation might be seen where it should not be, standing in the holy place, that is, error, falsity, and darkness overspreading the church, and put for truth and light. But it is clear and evident our Lord was not telling his disciples merely of what was already come to pass, but also informing them of what was afterwards to take place at the time of his second advent, which is at the present day.

It seemeth that curiosity induced the disciples to inquire, when these things would be, and what sign would precede the end of the world (as some of them thought he spoke of); but love and goodness answereth according to truth and instruction ; and what he spoke to them he speaketh to us. " Let him that readeth understand. When you see these things, that I tell you of, come to pass, then know assuredly that the end which I mean is nigh, even at the door."

It has been already hinted, that the end our Lord meaneth is the end of the christian church (so called), that is, the end of it's present form according to it's doctrinals ; or the end of the reigning power of that man of sin, the son of perdition, the end and destruction of the dominion of anti-christ, who sitteth in the temple of God, is worshipped as God, and exalteth himself above all that is called God ; and that this end is come, will plainly appear by attending to our Lord's words, for the mystery of iniquity did then work, but it's work is now accomplished.

The prophecy of Daniel respecting this operation and end is therefore fulfilled in the christian church ; as well as that which our Lord added, strengthening the same, saying, " For then (that is, near the finishing of this mystery) there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."

That the accomplishment of this prediction of our Lord

has taken place, is evident from an impartial view of the present christian church (so called); for there is now greater oppression, injury, abuse, and violence, offered and done to the truth, than was or could be in any of the former dispensations: but this is the last time.

No truth can be discovered throughout all the various systems of divinity, but what is thus oppressed, falsified, and mixed with error.

[*To be continued.*]

An Extract of a LETTER from a GENTLEMAN in BARBADOES to a Friend. Dated in the Year 1787.

MANY people will not believe that departed spirits can appear to mortal eyes, and amongst the incredulous I was one, until convinced to the contrary by the narration of a very affecting story of one that appeared to a youth lately deceased in this place; and which has been so strongly confirmed, that I am now no longer an heretic.

A very great friendship existed between Thomas Ostrahan and Robert Straker, two youths of this island, which was contracted at school in England, and continued after their arrival here. Ostrahan died lately; Straker attended his funeral, and expressed lively marks of sorrow at the death of his friend. On his return at night to rest in his chamber, he there ruminated on Ostrahan's death, and consoled himself for his loss in a hope, that his friend would enjoy a degree of happiness in the invisible world, that he could not have expected here. Whilst he was thus employed, he on a sudden saw a glimmering light at a distance from him, which seemed to approach near him, and directly there appeared to his sight a form that made every nerve in him tremble with fear, and so wrought on him, that he sunk speechless in his bed. After some little time he recovered from his swoon,

and saw the same form sitting in a chair by the side of his bed; and notwithstanding the terrific appearance of it, he soon recognised the features of his late departed friend Ostrahan, who thus saluted him: "Do not be terrified, my dear friend, at my appearance; be of good courage; do not be surprised." At these words he recollected his faltering spirits, and offered to take him by the hand. "No, my dear Bob, (says the spirit,) I am not to be touched by mortal hands; I am yet ignorant where I am to go, but at present have received a command from the Almighty, to warn you of an impending danger that hangs over your brother's head, which he is yet ignorant of. Tell your father, that two intimate friends and companions of your brother will shortly seduce him to the most abandoned wickedness; and that unless he uses some precaution to prevent it, your brother will inevitably be lost. I know you love him, and would not willingly see him undone, therefore fail not to acquaint your father. You yourself will shortly die; at what hour I know not; and another of our friends will shortly follow. In order to convince you that I am commissioned from above, I will tell you some of your father's thoughts.—He designed to have married you at the age of nineteen to Miss W——t. This thought and design he has never communicated to any person living. As a further proof, on Sunday night you will be drawn to church by a cause you yet know not of, and you will there hear the parson S——e use these particular words, (repeating them, &c.) Fail not to inform your father of your brother's danger."—At this he departed from his sight.

Straker was greatly surprised at what was told him, but feared to communicate it to the family. The Sunday night following he attended the funeral of a neighbour to church, and there heard the minister S——e repeat the very sentences in his sermon, which the spirit informed him would be said.

This

This made a deep impression on him, and he returned home very melancholy, which his mother took notice of, and asked him the reason. He told her he should shortly die. She asked him how he came to have such a thought; and in answer to her question, he told her of his friend Ostrahan's appearance to him, which she laughed at, and told him it was a dream. "Madam," says he, (a little angry at her unbelief) "since you will have it so, it is a dream."—At night he retired to rest with his brother as usual, but being kept awake some time by uneasy reflections on what the spirit had told him respecting his brother, he on a sudden saw a very bright light illuminating the whole chamber, which was so beautiful and striking, that it both pleased and terrified him. At the same instant he jumped out of bed, in order to alarm the family; but hearing a fluttering kind of noise, he looked towards the place, and saw his friend arrayed in celestial glory standing before him. Never did his eyes behold a form so beautiful; he was dressed in a long white robe, that carried with it an air of inexpressible grandeur; his cheeks appeared adorned with a rosy coloured hue, that surpassed the beauty of the blooming rose. A glorious illumination sparkled around him. Straker beheld the sight with the most rapturous extacy, while he stood some minutes silent to indulge the admiration of his earthly friend. At length this celestial inhabitant broke silence, and said, "My dear friend, once more I am come to visit you. I am in a place of happiness, and sent by the Most High to repeat the former command respecting that youth who now lies sleeping in the bed. Why did you delay communicating it to your father?" Straker replied, "I designed to acquaint my father of it, but my mother ridiculing it as a dream prevented me. Will you permit me to awake my brother? your warning him of his danger will have stronger weight." "No, it is not permitted," repeated the spirit; "should you

awake him, he might see me, because I am at present visible to human eyes ; but it would also oblige me to depart instantly.—You will yourself bid adieu to this world in a few days ! Be resigned, and expect the stroke.” “ I am not afraid of death,” replied Straker, “ I think I am prepared to obey the summons of the Most High.”—“ Three hours before your death,” says the other, “ I shall appear to you ; be mindful of the injunction laid on you.” He then walked very leisurely towards the open window. Straker had resolution enough to follow him, and trod upon the skirt of the white robe, but it did not seem to feel like a common substance. At this the shining seraph turned round, and most benignly smiled upon him ; and then appeared to soar up to the heavens.—The morning after this being Monday, he told the particulars of this visitation to his father, who was very much alarmed at the recital, and felt all the agonies of a tender parent, at the afflicting thought of losing his beloved child. “ My dear son,” says he, “ I am convinced of the truth of what you have told me, from the circumstance of your marriage. I designed to marry you at the age of nineteen years. I must be content to lose you, my dear Bob, since it is the will of the Almighty. I hope you have made good use of your late hours.” “ Yes, Sir,” says the son, “ I have endeavoured to prepare myself by prayer and meditation for the awful summons.” Straker a few hours after penned every particular of this visitation, and directed it in a letter to his father. He was soon after seized with a puking, which turned in a short time to it’s opposite disorder. After being seated in a chair, he presently raised his drooping head, and cried, “ I come, I come, my dear friend, I will soon follow.”—His friends around him being surprised, asked him the reason of his exclamation. “ I have just seen,” says he, “ my dear friend Thomas Ostrahan ; I shall expire in three hours.” On being told that the young lady he courted

courted was in the house, he desired his friends to introduce her into his chamber. He then embraced her with great tenderness, and kissing her mournfully, exclaimed, "Farewel my dear M——! may heaven love you, as I have done! Farewel my dear friends!" After this he prostrated himself on his face, and after lying some time in that posture, expired with a gentle sigh.

A TREATISE on the ORIGIN of the EARTH, &c.

[Continued from p. 424.]

7. **I**N the space occupied by this system, there are, as we observed, vast bodies carried about the sun, as their common center, and hastening to compleat their ages, or the destined rounds appointed for them. The sun, like their great progenitor, views these revolving globes like his proper offspring, now well stricken in years: he consults their good in general and particular; and, however far distant, fosters them with the continual care and tenderness of a parent. He is, in a manner, present to them by his rays, and cheers them with his countenance: the heat proceeding from his immense fire, cherishes them: he adorns their whole compound and their particular parts, every year, with goodly attire; nourishes their animals with constant supplies of food; in a word, he is as a continual parent to them, and continually feeds the lamp of life, and illuminates them with his light. (c) Seeing the sun performs all these functions of a parent, it follows, from the continual tenor

(c) We will explain these things particularly.—That the sun, by his rays, is present with all the planetary globes in his universe, is manifest by his heat and light; for both of these are communicated by his rays. The heat, according to the ratio of his altitude, and the density or column of the atmosphere which they

tenor and connection of causes, that if we will trace back the state of our earth to it's first production, as we proposed, we must immediately recur to the sun; for the effect is only a continuation from it's first cause; and the cause by which
a thing

they are transmitted through; and also in proportion to his continuance above the horizon, and the heat arising from terrestrial objects; and, lastly, by the distance at which the angle of incidence falls; for bodies are less warmed in the extreme limit of his universe, than directly under his full influence. Hence the sun warms those bodies with the heat issuing out of his vast ocean of fire. Moreover, he clothes them with a beautiful garment; for the whole surface of the earth, with it's pastures, groves, and gardens, flourishes in the time of spring and summer with the new warmth he inspires; as well as the particular kinds of vegetables which cover her face; and though withered in winter, arise again into life, which passes away again when the sun alters his direction; and, by an inclination to the plane of the horizon, makes a less altitude. Then frost succeeds, and the vegetables die again. Thus he nourishes the inhabitants continually with food, raised from the earth's lap, and prolongs their lives. Besides this, he governs time, which draws all it's greater and lesser intervals, and their changes, from him; for ages with their years, years with their days, and days with their hours, exist from the changes of his aspect, and of his rising and setting: thus because these changes are subject to the observation of sense, they are capable of being numbered. He continually renews the annual and diurnal motions; for as the sun, by his active rays, excites their first motion and activity; so he continually renews the impelled motion in all the orbs in his universe, with the ætherial atmospheres, excited according to the nature of his rays by a common force corresponding to his radiation, and so by a kind of animation. Without such an origin of motion continued, those large bodies would never revolve so constantly in circles round him their center; for from the particular powers of his radiation, results the general motion, as a composite results from the simple parts of which it is an aggregate. Moreover, he enlightens those orbs with his light, for his rays bring with them both heat and light. But this latter is only according to his altitude, or posture and distance, not according to his continuance in the hemisphere and the column of air. Thus there are two properties of his rays, in fact, so distinct, that one may exist without the other, as in the midst of winter, when the sun shines with as clear a light as at the same altitude in summer. The light in his rays is opposite to darkness; the heat is opposite to frost. By his light he makes those things appear to our sight, which he produces by his heat.

a thing subsists, is the same thing continued in the effect; for subsistence is a kind of perpetual existence.

8. Let us therefore contemplate the earth in her first rise or egg; and then, in the infancy and flower of her age; afterwards let us accompany her in the following stages; which general heads, if they are compared with the particulars which universal nature presents, as a mirror for our instruction, and both are found to coincide, they will furnish so many authorities whereon to found our truths; and by changing the consequent to the antecedent, in a retrograde series, we may conclude of the earth's origin from the progression of it's own series.

9. There was a time, in a manner prior to time, when the sun being pregnant with this system, carried these orbs as his mighty offspring in his womb, and thence excluded them into birth; for if from the sun they derive their existence as a parent, it is manifest they must have proceeded from his substance. But he could never carry such heavy and lifeless masses in his ardent focus, and afterwards produce them into birth; but they were the ultimate and mighty effects of his exhalations condensed together. It follows, then, that the sun was first of all covered with exhalations detached from his substance, by the energy of his potent heat, and the rays emitted from it, which excluded vapours every way; and in returning to him, as their only center and place of rest, were circulated about him. These returning vapours being in process of time condensed, formed round about the sun a cloudy or vaporous enclosure, which, with it's included sun, may be compared to the white of an egg, and it's yolk; constituting what may be termed the great egg of the universe. The superficies of this compound, at last intercepting his rays, and closing up his chinks, hardened to a crust like a shell; which the
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sun,

sun, in due time, (vehemently inflaming himself) caused first to swell, and then to burst: whence as many of his proper offsprings were excluded as there are planets in this system, which look up to him as their common parent. (*d*) Thus the same order obtains, as well in the greater as in the lesser subjects of his kingdom; and the mineral, vegetable, and animal kingdoms of the earth; whether they are excluded from the womb, feeds, or eggs; for they are only copies after the pattern of that great antitype; and however in themselves diminutive, they refer themselves to something more universal, which they emulate in a little effigy. (*e*)

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(*d*) The like incrustations also, it is plain, are not unfrequent in the starry heavens; for there are sometimes seen new stars glistening in refulgence, and then a little obscured, which afterwards return into their former splendor, or quite vanish. An indication not improbable, that such stars have been covered with like crusts formed by the *conflux* of parts excited by their exhalations, which are either dissipated, or they have quite covered them, and so they have disappeared. Besides, if we compare the sun's immense magnitude, in respect of the planets revolving about him, we may be satisfied in a cursory calculation, that an incrustation of his huge body was sufficient to produce such, and so many bodies. This egg was that *chora* so much celebrated both now and of old: in which, *according to tradition*, the elements were jumbled; which afterwards, being disposed in a most beautiful order, produced our world.

(*e*) It is an established principle, that there is nothing but what is produced from an egg: for, in the animal kingdom, those which are produced from the womb alive, have their embryos first formed in little eggs, and afterward in the *chorion* or *exterior membrane*, and the *amnios* or *interior*; and these, with their liquids, refer themselves to the shell and the white of an egg. The feeds also of vegetables, which are covered with tunicks, and a like juice included, represent the same. The like proceeding too obtains in all; for when the time of issuing forth arrives, whether in the womb, feed, or egg, the membranes, shells, and tunicks, are broken. The only difference in these lesser instances of production, and that great one of the sun, is this, that the heat, or fostering warmth in them, penetrates from without to the intimate parts, before it proceeds from within outwardly: but in this first production of,

10. This vast enclosure being broken, there issued forth as many huge masses as there are planets seen in this system like our earth, but which being yet unshapen and poised in no æther, yet pressed the verge of their great progenitor ; for there was no force existing to direct them elsewhere. Thus in clusters they clung round their fostering parent, like young animals at the teat. Presently after, the sun opening his pores, as so many doors into the whole space of his universe, and darting forth rays accompanied with fiery emanations, began to fill the surrounding space, first at a lesser distance, and then more remotely ; hence existed the æther, (*f*) which being diffused about the sun, and these unwieldy masses, involved them as with swaddling bands in a spiral form, and by communicating motion to them, in conformity to such spiral windings, confined them in orbs, whose extremities

of, or by the sun, it went from the inmost outward, that it might return back from that to the center again ; for there is a different mode of operation between principles and the causes or effects resulting from them : this is a constant law in momentous births as well as others, of which there will be room to give some examples in the following. In this manner these orbs were produced altogether like fœtuses from the sun's womb ; for whether the elements were formed into a crust immediately on issuing from the center, or, being exhaled to a distance, returned again to form such an enclosure, it comes out, upon the whole, to be the same thing.

(*f*) The æther itself, with which the whole solar universe is filled, from whence space and time, and even nature itself actually exist, could take it's rise from no other source but the sun, for unless it had proceeded from one and the same source, so as to be concordant, all would perish. Now if we examine the properties of æther, it appears to be no other then a collection of such substances as are excited by the solar fire ; neither has it any other form, but such as is called the supra-celestial. But those substances are so formed anew, that they may afterwards receive the rays of their parent sun, and having received them, transmit them to the ultimate limits of the universe. Therefore from the ardent focus of his furnace in this first state of things, it is not said his rays proceeded forth, but his fiery breath, that is, his own matter

extremities by a vertical motion wheeled round these bodies, and caused them to revolve on their centers, being now equipoised. Hence it followed, that these masses being yet fluid, and in the state of molten metal, assumed an orbicular form, from the concurrence of so many centripetal powers. These globes as of no weight, because poised on their centers, and carried about in the surrounding æther, began first to move gradually, and presently like children to join in a dance : thus by quick and short revolutions, days and years succeeded in order, and time began to be measured.

11. As soon as these globes began to revolve, and complete their respective years, by short and quick revolutions, they removed themselves slowly and by degrees from the bosom of their most fervid and active parent, according to the perpetual windings of the celestial bodies, in the form of an helical fluxion or voluted shell ; by which motion they cast themselves outward from the sun, into new and more ample orbits, similar to the excursion of spiral lines ranging from a center : (*g*) thus as it were like new weaned children, they

(*g*) The spiral evolutions which the new-formed orbs described in their excursions from the sun their center, cannot be understood, unless the order of forms explained before, at No. 6, in the note (*b*), is referred to. Then it will appear, that the fluxion of the orbs round their center the sun, with their spheres, was like a helical curve about it's axis, and then a projection from it's vertical point to an ampler or larger curve, of which below. These circumgyrations may more especially be concluded, and deduced from the solar spots, which are also so many globes of a planetary kind, revolving about near the sun ; some of which have quicker, and some slower periods, altogether according to their distance from the sun as their center, and from the planetary orbits compared together. Such revolutions, described according to the superior forms, are never determined without respect to the poles, or greater circles of the equator and ecliptic ; this is a property inherent in the form. The magnet with it's attractions and variations, which are so many plain effects of these determinations of the æther, manifest the same thing also,

they began to revolve of themselves. Thus seven* planets were excluded at once from the sun, as from the womb, every one of which being poised on it's sphere, in a ratio of it's bulk and weight, revolved quicker or slower, receding from it's native center. The kindred globes thus separated made excursions into the open space, each with the velocity proper to it's contents, and at the same time by spiral evolutions, extending by degrees, made large excursions into the æthærial regions. Some of them also received into their own orbits those lesser globes, which accompanied them as attendants from their fostering parent; being admitted to revolve in orbs within their orbits, some more and some less. Our earth had only one as an attendant handmaid, called the moon, which receiving the luminous image of the sun like a mirror on her surface, might reflect it on the face of the earth, her mistress, more especially in the night time; thus where-ever they were carried, and which way soever they were turned, they were notwithstanding under the intuition and direction of their common parent.

2.416 [To be continued.]

* See the 2d page of this Number, for a Note of the Editors, which ought to have been inserted in this place.

SOLUTION of a SCRIPTURE DIFFICULTY.

IN Matthew xxvii. 9, 10, it is thus written, “Then
“ was fulfilled that which was spoken by Jeremy the
“ prophet, saying, And they took the thirty pieces of
“ silver, the price of him that was valued, whom they of
“ the children of Israel did value: and gave them for the
“ potter's field, as the Lord appointed me.” Now this
passage is not to be found in Jeremiah, but in Zechariah,
chap. xi. 12, 13. It therefore may appear to some as if the
Evangelist Matthew had made a *mistake* in his quotation;
which if true, however trifling the misnomer in a mere

historical point of view, yet when considered as written under the immediate impulse of divine inspiration, and consequently as the words of unerring truth, must, at least in some degree, tend to weaken our faith in the infallibility of this gospel. And indeed we know not how they, who confine their ideas to the mere literal sense of the Word, can extricate themselves from this difficulty. Either they must believe that Matthew was not under divine inspiration, when he made the quotation ; or else they must believe that the Holy Ghost had forgotten which was the prophet whom he had of old time inspired to utter the prophecy. In either case they disparage the scriptures of truth, and place them on a level with other human productions.

But very different is the case when viewed according to the light of the New Jerusalem, which is the genuine light of heaven. In this light it may be seen, not only that there is *no real mistake* in the Evangelist's quotation, but on the contrary that it was designed, and contains a *singular beauty*, which cannot possibly admit of any correction or amendment, though it may of elucidation. In order therefore to explain this to the apprehension of every reader, it is necessary to remark, that all the prophets represent the Word, or doctrine drawn from the Word, or the state of the church as to it's reception of the Word. Consequently every particular prophet represents some specific doctrine taught by the Word, and deducible therefrom. Thus the prophet Jeremiah represents that doctrine of the Word which treats of the rejection of the Lord by the Jews, and the vastation of the church ; and this not only in the particular prophecy which bears his name, but in *every other book of the Word* where that is the subject treated of. Hence it is, that Matthew, being under the burden of divine inspiration, when he would quote that part of the Word which
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points out the low estimation in which the children of Israel valued the Lord, (signified by the thirty pieces of silver given for the potter's field,) brings forward a passage to that purport from *Zechariah*, and says, "Then was fulfilled that which was spoken by *Jeremy* the prophet;" for *that doctrine is the prophet Jeremy*, wherever it occurs throughout the Word, whether it be, according to the letter, in *Isaiah*, or in *Jeremiah*, or in *Ezekiel*, or in *Daniel*, or in *Zechariah*, or in any other of the prophets.

That the prophet *Jeremiah* represented the lamentable state of the church, when divine truth was no longer received, but despised and rejected, is plain from the general tenor of his prophecy, from the ill treatment he received in his own person from the Jewish nation, and also from the *Lamentations*, which, as the weeping prophet, he uttered over the vastated church.

The prophet *Hosea* represented the state of the church, when it had adulterated and falsified every good and truth of the Word; wherefore in order to point this out to the people, he was twice commanded to take to himself a wife of whoredoms, and get children by her. This command he readily enough complied with, because, although accepted by *Jehovah* as a prophet, yet in his own proper personal character he was no better than the rest of his countrymen, being like them inclined to abominations of every kind, and particularly to adultery and whoredom. Had it not been so, he would never have received such a command from *Jehovah*, who is in himself of too pure an eye to behold the slightest evil with the least degree of approbation. Still, however, *Hosea* could *represent* the church, and be the instrument of delivering the oracles of truth, as well as the best of the prophets. So *Jonah*, although he was disobedient, was nevertheless a prophet of *Jehovah*; for it matters

not of what character or quality the *representative* be, provided the *thing represented* be properly portrayed, since the divine truth of the Word in itself partakes nothing of the proprium of either good or bad men.

The prophet Daniel represents the Word, particularly as to the doctrine of the Lord's first and second advent into the world ; and consequently all those passages of the Word, from which such doctrine can be drawn.

Elias, although no part of the Word was written by him, nevertheless represented the whole prophetic Word, as preparatory to the Lord's actual appearance in the world, when it should be fulfilled in his own person. Hence John the Baptist, because he was sent to prepare the way of the Lord, and bore the same representation as Elias, is in Mal. iv. 5, and in Matt. xi. 14, even called Elias, although every one knows he was not that prophet ; see John i. 21. But as Elias and John the Baptist both represented one thing, as already observed, and the Word in it's bosom has no respect to the person of any of the prophets, therefore both the person and name of John the Baptist, together with the precision and literal truth of mere narration, are lost in the name of Elias, who, though once only apparently translated to heaven, is now for the first time actually so in the New Church, by virtue of the spiritual signification of that word.

From the above instances, and from several others which might be produced, of a similar nature, it is plain, that the literal sense of the Word is so written, as principally to have respect to the internal sense within it ; for the sake of which latter sense, the former occasionally diverges from the strictness of *historical truth* ; but being nevertheless in all cases united to the spirit within it, as the body to it's soul, it is in reality *no less true* on that account, but in effect *more properly* DIVINE TRUTH, that if it were otherwise written.

written. For hereby the Word becomes adapted not only to the comprehension of men on earth, but also to angels in heaven, for whose use it is principally designed in the internal sense.

Names do not enter into heaven ; but instead of names, the angels there have a perception of the things signified by them. Thus by the names *Abraham*, *Isaac*, and *Jacob*, they understand the *Lord* as to the Divine *Celestial*, *Spiritual*, and *Natural* principles, and by no means any particular persons who were so called. Nay, in their copies of the Word, instead of those names, and the names of the prophets and apostles, the things signified by them in the spiritual sense are plainly expressed ; so that it is impossible for them to mistake the true meaning. Where the name *Moses* occurs in the literal sense, they understand, and even read, the *historical part of the Word* ; instead of *Elias*, the *prophetical part* ; and instead of *Peter*, *James*, and *John*, they read *faith*, *charity*, and *good works*. The same equally holds in other cases. Hence it is easy to see why the prophecy of *Zechariah* is quoted under the name of *Jeremiah*, seeing that the same thing is signified, in the internal sense of the passage, by the names of both those prophets.



*An EXAMINATION of the FAITH of the OLD CHURCH,
particularly in Regard to PROPITIATION, REDEMPTION,
and SALVATION.*

[Continued from p. 360.]

3. **T**HE third particular of the faith of the Old Church to be considered, is, *That the Lord carried our iniquities, and thereby delivered us from them.* This doctrine,

as it is usually understood, implies, that the Lord transferred the sins of the world to himself, and cast them into hell. This idea of the Lord's carrying our iniquities is taken from a misunderstanding of the following words of John the Baptist concerning Jesus, "*Behold the Lamb of God that taketh away the sin of the world,*" John i. 29 ; and from Isaiah's prophecy concerning the Lord, "*He hath borne our griefs, and carried our sorrows. He shall bear their iniquities,*" Isa. liii. 4, 11. But the true scripture meaning of carrying iniquities, has not been hitherto understood in the church ; for men have confined themselves to the bare literal expression, without properly attending to the things signified thereby. It is therefore highly necessary to explain this matter, and shew what is meant by the Lord's bearing the sins of the world.

It was according to the laws of Divine order, that the prophets should represent the state of their church, in order that the members thereof might thereby know their real condition ; as is plain from the following passages. Isaiah was commanded " to go naked and barefooted three years, *for a sign and wonder,*" Chap. xx. 2, 3 ; thereby representing that the church was no longer in possession of any truths, for that is the signification of going naked and without shoes. Again, Hosea was commanded " to take to himself a woman of whoredoms, and children of whoredoms, *because the land had committed great whoredom,*" Chap. i. 2 ; by a woman of whoredoms is signified the church which had falsified the truths of the Word. So likewise Ezechiel was commanded " to take a tile, and pourtray upon it the city Jerusalem, and lay siege to it, and lie upon his left side 390 days, and afterwards on his right side 40 days." And further, " to eat barley-cakes baked with cow-dung ; and all this to shew that the staff of

of

“ of bread should be broken in Jerusalem, and that
 “ they should want bread and water, and pine away
 “ on account of their iniquity,” Chap. iv. 1 to the end.
 By these things was signified, that the church was destitute
 of goods and truths, and immersed in mere fables originat-
 ing in evil ; wherefore it is said in verses 4 and 5, that *so he*
should bear the iniquity of the house of Israel ; by which never-
 theless he did not *take away* their iniquities, but only *repre-*
sented them, or pointed them out ; and this because a prophet
 signified doctrine from the Word, consequently the church
 as to doctrine and worship thence derived.

The same is also meant by *bearing iniquities*, wherever the
 expression is used in regard to the Lord, who was the Grand
 Prophet ; for he represented in himself, and thereby pointed
 out, how the Jewish church had rejected and abused the
 divine truth of the Word, which he himself was ; wherefore
 their scourging him, spitting in his face, smiting him with
 a reed, placing a crown of thorns upon his head, giving
 him vinegar to drink, dividing his garments, and at last
 crucifying him, all represented the state of that church.
 The same therefore is signified by his bearing our iniqui-
 ties, and by all the grievous temptations he endured. But
 to transfer to himself the sins of others, and by merely endur-
 ing griefs and punishments to remove them, is contrary to
 the very nature of the abolition of sins ; for sins can only be
 abolished by the actual repentance, in heart and life, of the
 man who commits them. To remove sins by derivation
 from others to himself, is a tenet which Protestants have
 derived from the Popish church, wherein there is no truth.

[*To be continued.*]

The ORIGIN of ANGELS and DEVILS.

[Continued from p. 351.]

THAT every man after his departure from this world con-
 tinues to live to eternity, is evident from this considera-

tion, that man is then spiritual, and no longer natural, and that the spiritual man, when separated from the natural man, retains it's quality to eternity, for the state of man cannot be changed after death. Moreover the spiritual principle of every man is in conjunction with the divine principle, for it has a capacity of thinking about it, and also of loving it, and it can be affected with whatever proceeds from it, viz. with such things as are taught by the church; consequently it is capable of being conjoined with the divine principle by thought and will, which two faculties belong to the spiritual man, and constitute it's life. Now whatever can be thus conjoined with the divine principle, cannot die to eternity, for the Divine Being is with it, and conjoins it to himself. Man is also created after the form of heaven as to his mind, and the form of heaven is from the essential divinity, as may appear evident in the treatise concerning HEAVEN AND HELL, where it is shewn, that the divinity of the Lord constitutes and forms heaven, n. 7 to 12, and n. 78 to 86. That man is created that he may become heaven in it's least form, n. 57. That heaven in it's universal complex resembles one man, n. 59 to 66. That hence every angel is in a perfect human form, n. 73 to 77: man is an angel with respect to his spiritual part. On this subject I have frequently conversed with the angels, who greatly wondered, that among those, who in the christian world are called intelligent, and who are also supposed to be so by others, there are very many, who totally reject the doctrine of their own immortality, imagining that the soul of man will be dissipated after death just like the soul of a beast; not perceiving the difference between the life of man and that of a beast, in that man can elevate his thoughts above himself, and think about God, heaven, love, faith, spiritual and moral good, truth, &c. and thus that he can be elevated to the Divine

Being

Being himself, and be conjoined to him by means of all those things ; but that beasts cannot be elevated above their natural principle to think about such things; consequently that their spiritual principle cannot be separated from their natural principle after death, and live by itself, like the spiritual principle of man ; which also is the reason why the life of a beast is dissipated with it's natural life. The reason why many of the intelligent, or learned, so called, in the christian world, do not believe the immortality of their own life, is declared by the angels to be as follows; because in heart they deny the Divine Being; acknowledging nature instead of him ; and they who think from such principles, have no conception of any eternity by means of conjunction with the Divine Being, consequently they have no idea that the state of man is different from that of beasts; for when they reject the Divine Being from their thoughts, they also reject the idea of eternity. The angels further said, that in every man there is an inmost or supreme degree of life, or a certain inmost or supreme part, into which the divine principle of the Lord first or proximately flows; and from whence the Lord regulates and governs the other interiors belonging to the spiritual and natural man, which succeed each other according to their degrees of order: this inmost or supreme part they called the Lord's entrance into man, and his most peculiar dwelling-place within him ; they said also, that by virtue of this inmost or supreme part man is man, and distinguished from the brute animals; which have it not ; and that hence it is, that men, differently from animals, with respect to the interiors which belong to their minds and spirits, can be elevated by the Lord to himself, can believe in him, be affected with love to him, and can also receive intelligence and wisdom, and converse rationally. When I interrogated them concerning those who deny the Divine Being, and divine truths, whereby the

life of man is conjoined with the Divine Being himself, saying that even such persons live to eternity, the angels replied, that they possessed the faculty of thinking and willing, and consequently of believing and loving what proceeded from the Divine Being, equally with those who acknowledge him, and that it is this faculty which capacitates them alike to live for ever; they added, that this faculty is derived to them from that inmost or supreme part, which is in every man, as observed above. Even they who are in hell possess this faculty, by virtue of which they have the power of reasoning and speaking against divine truths. Hence it is, that every man, of whatever description he be, lives to eternity. Inasmuch as every man after death lives to eternity, therefore no angel or spirit ever thinks of death, nay, they are altogether ignorant what it is to die: wherefore when death is mentioned in the Word, by the angels is either understood damnation, which is death in the spiritual sense, or a continuation of life and resurrection. These observations are made, in confirmation that all men whatever, who have been born from the first of creation, and are deceased, are living, some in heaven, and some in hell.

In order that I might be certified, *that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or hell*, it was given me to converse with some who lived before the flood, with others who lived after the flood, and also with certain of the Jewish nation, whose names are mentioned in the Word of the Old Testament; I have likewise been permitted to converse with some who lived in the time of our Lord, with many who lived in the following ages even to the present day, and moreover with all those now departed, whom I knew during their life in the body, and likewise with infants, and with many from the heathen nations. From which experience I am fully convinced, that there is not one, who was ever born a man
from

from the first creation of this earth, but what is either in heaven or hell.

[To be continued.] Vol. II. p. 457.

EXTRACT of a LETTER from a GENTLEMAN at
Manchester, to R. HINDMARSH, of London.

THE following is an account which I received a few days ago from a person whose name is *Samuel Bradbourn*: he lives a few miles from Manchester, at a small village called Eccles, is a remarkably serious solid man, about thirty years of age, and has been a devout reader of the writings of Emanuel Swedenborg for some years.

After having been for several days in great trouble and exercise of mind, and experiencing at length a great deliverance attended with extraordinary consolation, he was sitting one morning early at his work, when he perceived in the room an uncommonly bright light, and presently in the light discovered the person of the Lord in great majesty and sweetness of countenance: his garments and the colour of them were very discernible. He spake nothing, but the effect of his looks was such, as to bring the man down to the ground in the most prostrate humiliation, but unattended with terror, his mind being kept in extraordinary peace, yet under an apprehension that the bodily life would perish. This vision lasted for some time, and was then instantly succeeded by another, in which were seen great numbers of angels, with drawn swords in their hands, fighting with and wounding as many dragons. This vision was closed after some time, and then was seen an appearance as of a man clad in armour, coming out of the *dark world*, and killing the dragons whom the angels had wounded. When this scene was closed, and he was pondering in his mind what

what the purpose of these several visions could be, there appeared an angel in bright raiment, who said to him, "*Write these things for the use of thy brethren;*" and having spoken these words, instantly vanished.

From long acquaintance with the man, and the knowledge I have of his sound and sober understanding, I have every reason to believe that the above was a real vision opened to his interior sight.

Aug. 25, 1787.

Your's, &c.

EXPLANATION of the VISION.

THE whole vision seems to point out the necessity of rejecting the Old Church, and of an entire separation therefrom. The appearance of the Lord denotes the reception of divine truth from the Word in his New Church. The circumstance of the *angels fighting with and wounding the dragons*, signifies the *detection and exposure* of the *false doctrines* of the former church; but the man coming out of the *dark world*, and *killing* them, is expressive of the destruction which they who are in falses and evils *bring upon themselves*; for death or destruction comes not from the Lord, nor from any angel, but from *hell*, or from man's own *selfhood*, represented by the *man from the dark world*. The concluding part of the same relation is also singularly striking, viz. the angel's words, "*Write these things for the use of thy brethren;*" there being some persons who are desirous of being confirmed in the truth in a way accommodated to their simplicity, and to whom such extraordinary evidences are sometimes in mercy vouchsafed.

N. B. About three weeks or a month before the date of the above letter, (which was about the time when the vision happened,) the New Church at London had taken the reso-

lution of totally rejecting the Old Church, the false doctrines of which, (together with the teachers of the same,) are signified by the dragon mentioned in the Revelation. This rejection of the Old, with the open and avowed reception of the New Church, took place in a formal manner on the 31st day of July, 1787; at which time the sacrament of the Holy Supper was received, and baptism into the faith of the New Heaven and New Church was performed upon five persons, as an introduction into the New Jerusalem.



A New DICTIONARY of CORRESPONDENCES, REPRESENTATIONS, and the SPIRITUAL SIGNIFICATION of WORDS. Interspersed with occasional Remarks.

[Continued from p. 376.]

AHAZ, king of Judah, denotes idolatrous worship, destructive of the celestial church.

AHAZIAH, son of Ahab, and king of Israel, represents idolatrous worship destructive of the spiritual church.

AHIEZER, a prince of the tribe of Dan, (Num. i. 12.) signifies a primary truth derived from charity in the first state of regeneration. Dan is the first state of one about to be regenerated, but the ultimate or last of him who is regenerated.

AHIHUD, the prince of the tribe of Asher; (Numb. xxxiv. 27.) denotes the perception of blessedness in the internal, and it's correspondent delight of the affections of good and truth in the external.

AHIJAH, as a prophet, (1 Kings, Chap. xi. 39. Chap. xii. 15. Chap. xiv. 2, 4, 6. Chap. xv. 27.) represents the divine truth of the Word.

AHIKAM,

AHIKAM, (Jer. xxvi. 24.) the small remains of truth in the vastated church, previous to it's absolute and total destruction. *Ahikam* prevented the people from putting the prophet Jeremiah to death, by which was signified that the Word was not yet totally falsified, and consequently that the Lord had not yet entirely departed from that church.

AHIMAAZ, one in Naphtali, (1 Kings iv. 15.) has respect to temptations, as every person belonging to that tribe is significative of something relating thereto.

AHIMAN, one of the children of Anak, (Num. xiii. 22. and Judges i. 10.) signifies dire persuasions of what is false.

AHIMELECH, as a priest, represents the Lord as to the good of love and charity.

AHINOAM, the wife of Saul, denotes the affection of that divine truth which Saul, as a king, represented.

AHIO, one of the drivers of the cart that bare the ark of God, denotes instruction from the Word. *Uzzah*, his companion, who was slain for touching the ark, represents one who instructs from self-derived intelligence, and not from the Lord.

AHIRA, chief of the tribe of Naphtali, a primary truth operative in temptations.

AHISAMACH, that spiritual good which is immediately productive of the good and truth of faith as existing in the ultimates of heaven.

AHISHAR, steward of Solomon's household, signifies the external church respectively to the internal. Solomon represents the Lord, his house the internal church, and his steward the external church, or the administration of it's outward rites and ceremonies.

AHITHOPHEL, counsellor of king David, and one of the conspirators against him in favour of Absalom, denotes reasonings

reasonings from the natural man, which oppose the perception of divine truth in the interior rational principle.

AHLAB, a city of the Canaanites, (Judges i. 31.) by whom is signified evil in the external man. The inhabitants of the city *Ahlab* in particular denote those hereditary evils and falses, which oppose the conjunction of the internal and external man, and the beatitude thence arising. The reason of this signification is, because the tribe of Asher denotes that state of the church in man, or of his regeneration, which is attended with a beatitude and delight corresponding to the happiness of eternal life; and it is said in the chapter above quoted, that the inhabitants of *Ahlab* were not driven out by Asher, but the Asherites dwelt among the Canaanites.

AHOLAH, or OHOLAH, denotes the spiritual church perverted. Samaria is *Aholah*, and Jerusalem is *Aholibah*, Ezech. xxiii. 4.

AHOLIAB, of the tribe of Dan, (Exod. xxxi. 6.) signifies those who are in the good and truth of faith, like the angels of the first or lowest heaven.

AHOLIBAH, or OHOLIBAH, the celestial church perverted; wherefore she is called Jerusalem, while her sister *Aholah* is called Samaria.

AHOLIBAMAH, or OHOLIBAMAH, (one of Esau's wives, or rather one of his women, Gen. xxxvi. 2.) signifies the affection of apparent truth, which is first conjoined to natural good represented by Esau.

AI, or HAI, (Gen. xiii. 3.) signifies the knowledges of worldly things.

AID, in a supreme sense, signifies the mercy and presence of the Lord. In an inferior sense, it denotes all the means conducive to salvation. The knowledges of things good and true are instrumental *aids*, without which man cannot

be regenerated. *Aid* also denotes man's proprium, as in Gen. ii. 18.

AILING, *grief of mind, disease of body, &c.* is a consequence either of the privation of a person's delight, as in punishments and diseases, which originate in spiritual and natural evil ; or of the insinuation of a contrary delight, as in the case of temptations, which are attended with extreme anxieties of mind.

AIR, in the spiritual sense, signifies perception and thought, consequently faith, and has particular relation to truth in the understanding ; for as *air* is the ultimate or most dense part of the atmosphere, by which natural respiration is effected, so thought and faith are ultimate perceptions of divine truth in the human mind, whereby spiritual respiration is effected. But it is necessary that these perceptions of the understanding, together with their attendant affections of the will, descend into works or actions, whenever it is possible, for hereby alone they become fixed in man, and remain as principles of his life ; otherwise they are no more than like transitory phantoms, or images in the *air*. Such an image is faith separate from good works.

There are atmospheres in the spiritual world, equally as well as in the natural world. The angels of the third or highest heaven dwell as in an *ætherial* atmosphere, the angels of the second or middle heaven as in an *aerial* atmosphere, and the angels of the first or lowest heaven as in a *watery* atmosphere. Similar is the difference between *celestial*, *spiritual*, and *natural* truth.

AJALON, *the valley of*, has respect to faith. By the sun standing still upon Gibeon, and the moon in the valley of *Ajalon*, Josh. x. 12, is signified the total vastation of the church as to good and truth. Such a circumstance, as the sun and moon standing still, never took place literally, or actually, for this would have inverted the whole system of the

the world; but it is a prophetic relation copied from the book of Jasher, wherein things were represented under an historical appearance, which nevertheless were only to be understood spiritually. Many of the other miracles recorded in the Word, were literally performed, as well as representative of spiritual things; but then they do not, like that of the sun standing still, necessarily imply an interruption of the whole course of nature, which could not but be attended with the destruction of the universe. Still, however, we are to entertain no doubt, but light from heaven was granted to the children of Israel, light *as from the sun* in Gibeon, and light *as from the moon* in the valley of Ajalon.

[To be continued.]

To the EDITORS.

GENTLEMEN,

I Saw in your Magazine for October two acute replies to Peregrinus Spiritualis, and am pleased with them. Perhaps one in the epigrammatic way may help to clinch and fasten upon him what, in the more sober way, has been already made known to him. The wise man says, "Answer a fool according to his folly, lest he be wise in his own conceit." This is my apology for troubling you with this; which, if consistent with your plan, and agreeable to your judgments, I beg may have a place in it's turn;—and it will much oblige
DEMOCRITUS.

On seeing Two Spirited Replies to Peregrinus Spiritualis, in the New Magazine concerning Heaven and Hell for October, 1790, said to be printed at Oxford, but sold in London.

FROM Isis' banks to Thanes' side,
Came Peregrine, in all his pride,

In a triumphal car:

No sooner did his book arrive,
Than church and state did at it drive,
They did not 'bate or spare.

With truth and justice on their side,
They fairly humbled Perry's pride,
Devoid, poor soul, of fears!

They touch'd him here, they pain'd him there,
They argued wisely, reason'd fair,
They e'en box'd both his cars.

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